

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Who's Who and What's What

Union University gave the honorary degree of LL.D. recently to Kyle M. Yates, H. W. Tribble and S. L. Ragsdale.

Bob Jones College, Cleveland, Tennessee, recently conferred the degree of LL.D. on R. G. Lee and Jno. C. Cowell, Jr.

Missionary J. G. Chastain preached for the Grenada Church last Sunday, in the absence of Pastor G. E. Wiley.

Rev. W. A. Chisholm, formerly Sunday school worker in Mississippi recently became pastor at Burke, Texas.

Dr. H. P. Hurt welcomed 164 new members into Union Avenue Church, Memphis in the meeting when Evangelist Hyman Appleman preached.

Pastor R. W. Porter has with him in a meeting at Sledge this week Dr. L. Bracey Campbell of New Orleans.

It is said that a Jewish rabbi will be one of those to welcome the Baptist World Alliance to Atlanta. Believe we had rather have the word from Jacob Gartenhaus.

Dr. Clyde L. Breland has accepted a call to Virginia Avenue Church, Louisville, Ky. He is a son of our Rev. R. L. Breland, an alumnus of Mississippi College and was for several years pastor of First Church, Richmond, Ky.

A Ministers' and Laymen's Conference or school is in progress this week at Richmond, Va. On the program are Drs. W. O. Carver, T. L. Holcomb, J. M. Franklin, T. F. Adams, Solon B. Cousins, Sparks Melton, and others.

It is said that 5,000 Indiana Baptists gathered at Seymour to hear Dr. W. E. Woodbury, Director of Evangelism for Northern Baptists and Dr. R. Q. Leavell, Superintendent of Evangelism in the Southern Convention.

Rev. N. O. Patterson had his son Eugene with him in a meeting recently at Frisco City, Ala., where fourteen were added to the church, nine by baptism. The Holy Spirit was present in power and grace. Brother Patterson did a good work at Pascagoula. He was recently married to a fine Christian woman at Canoe, Ala.

A very successful Vacation Bible School was conducted by the Baptist Church of Lambert, during the weeks of May 22nd to June 2nd. There was an enrollment of 79 with an average attendance of 57. The commencement exercises were held on Friday evening, June 2nd, at which time an interesting program was given demonstrating the kind of teaching the pupils received. At the close of this part of the program the departmental rooms were opened for visitors to observe the hand work, such as posters, note books, wood work, sewing and other novelties.

Pastor Percy Ray invites you to attend the dedication of the new building of Myrtle Church. It is a \$9,000 brick veneer building with ten rooms for Sunday school and B.T.U., all paid for. Services begin Saturday night, June 17, with all day services and dinner Sunday. Dr. J. W. Jent of Oklahoma Baptist University, will preach Saturday night and Sunday morning. Among other visitors are Rev. B. F. Whitten and Dr. J. N. Penick. Dr. R. G. Lee of Memphis will preach the dedication sermon Sunday afternoon.

Jackson, Miss., June 15, 1939

NEW SERIES
VOLUME XLI. No. 24

The W.M.U. of Virginia has acquired 50 acres of land in the southwest, or mountainous part of the state which they hope to have ready for a camp by 1940.

Those who heard Dr. R. C. Campbell speak at the Evangelistic Conference in Clinton a few months ago will be glad to know that he has recently published a book, "The Coming Revival." It is timely and will be very helpful. The author is one who inspires others to love souls and seek their salvation. He is one among a number of great preachers who was born among the hills of North Carolina. He is now mission secretary in Texas.

All Southern Baptists now have great pride in the work done by the Ft. Worth Seminary, and many will read with deep interest and great pleasure the history of this institution recently written by Dr. L. R. Scarborough entitled "A School of the Prophets." Dr. Scarborough knows the history from the beginning, and it is very fortunate for one who knows it fully to tell it. It is a thrilling history well written and deserving the widest reading.

Missionary W. C. Taylor, Brazil, is running a series of articles in the Western Recorder which are unsurpassed in their field. He plumbs the truth as accurately as any man we know. These articles are bound to go great good. Here is a word from him about the sly and deceitful unionizing propaganda: "Teams" of foreigners are everywhere now advocating one church, as they report the Madras missionary council. That is their primary message. Missions is incidental. And when the story is all told, many a supposed leader will be found to have led Baptists into a blind alley.

One thing among the many which Paul tells us in his epistle that he prays for is, "That ye may distinguish the things that differ," Am. Rev. Version, margin. This is greatly needed. So few people, comparatively, think at all. And the thinking of many is confused. They do not make discrimination between things that are different. The examples of it could be multiplied indefinitely. But take this one: Racial or religious bigotry is unchristian, and intolerance and prejudice are to be guarded against. But that does not mean there is no difference between what a Jew believes and what a Christian believes. There is as much difference as there is between strychnine and quinine. One kills, the other cures. God hates sin but loves the sinner; and we are to hate error, but love those in error and seek to save them from it.

Our people should keep in mind that at the general election in November, Mississippians will vote on a proposed change in the state constitution. At present our state is the only political unit in the world which absolutely prohibits the willing of any money or property to religious causes. The change proposed will make it possible for people to make bequests for religious institutions, but will safeguard this privilege against possible abuses. Certainly religion ought not to be the only thing which is shut off from such benefits. We will publish at an early date the proposed amendment so that our people may familiarize themselves with it. There is hardly a question that our people favor the change; but the only way to change it is to vote for it. Not to vote for it is to vote against it, according to our constitutional law.

Sparks and Splinters

Rev. J. F. Sullivan is to have Rev. R. B. Patterson with him in a meeting at Van Cleve July 2-7.

Rev. F. H. Miller goes to Second Church, Biloxi, his old home, to assist Pastor E. S. Flint in a meeting beginning June 9.

Dr. Jno. L. Slaughter is recovering from serious illness after a hospital experience in Birmingham, Ala. His father and mother still make their home in Jackson, Miss.

Ambassador Kensuke Horinouchi and his wife were honor guests of First Church, Richmond, Va., recently at a reception. He represents Japan in Washington, is a Baptist and attends the First Baptist Church in Washington.

Dr. W. A. McComb is back at Mississippi City on the coast, improved from his rest in Pennsylvania, but will have to rest from any serious work for some time.

First Church, Corinth, is in an evangelistic meeting, May 4-18, with Rev. Glen Erie Wiley of Grenada, preaching and Mr. Stanley Armstrong of Grenada the singing, and directing personal workers.

A conference on Evangelism is held this week in Nashville, Tenn., attended by representatives from all the states of the Southern Baptist Convention. The editor regrets it was not practicable for him to attend.

Rev. B. W. Walker and Otis Thompson are with us in the Morton Church beginning June 11. We covet your prayers for a great spiritual awakening and a harvest of souls. One fine mother came for baptism last night, and two came last Sunday.—H. D. Jordan.

Rev. W. B. Phipps of Natchez, 810 N. Rankin St., plans to take a group of people to the Baptist World Alliance in Atlanta, leaving Jackson Thursday morning, July 20. Transportation and other expenses at a minimum. If interested write him.

From Lumberton we learn of the death of Rev. Cager Courtney, aged 85. His body was laid to rest at Hickory Grove Church, near Sumrall. He had been pastor in that part of the state for many years, but not active for the past 12 years. He is survived by two daughters and four sons.

I want to express my appreciation for the fine work brother E. D. Estes, our State Evangelist did for us. He is an untiring worker, a personal soul winner, thoroughly consecrated and peculiarly fitted for the task to which God has called him. We love him.—J. A. Fortner, Pastor, Stonewall.

Anguilla's new brick church, modern, air conditioned, cushion seated, is rapidly reaching completion. There will be a small debt. The congregation hopes to be worshiping in the new church by July 15. A two week's Daily Vacation Bible School begins at Rolling Fork June 12. There have been twenty additions to the church recently.—B. B. Hall, Pastor.

Pastor L. Reed Polk is rejoicing with the whole church at Port Gibson in a gracious meeting in which he had the assistance of Evangelist Dr. Arthur Fox and his son Paul. He says that Dr. Fox is a great preacher and one of the finest Bible teachers he ever listened to. The church was greatly helped. There were 32 additions, 22 professions of faith. A good attendance all the way through in spite of rain.

The Lord has been most merciful indeed to me. From my illness I was spared and am back home steadily improving and will soon be able to resume my full pastoral work. Already out two months, this gracious, good congregation forces on me another month for rest and full recovery before am to preach. Wonderful have the dear folks here been to me, and so many others to pray for me. Please just say so and say "thank you" for me in the Record. Great good done by our hospital, we cannot forget. Thank you.—Webb Brame.

Stetson University gave diplomas to 112 young men and young women graduating June 5.

Germany proposes to have a "Jim Crow" law for Jews, segregating them on trains and street cars.

Secretary D. A. McCall attended the meetings of the Texas Baptist Evangelistic Conference last week.

District Two Convention meets at New Hope Church, Meridian, Rt. 1, Thursday, June 22; Mildred Sumrall Senior Secretary and Rev. D. L. Stennis, Pastor.

Rev. Robt. A. Dyer becomes student secretary at Louisiana State University, Baton Rouge, succeeding Rev. Shirley Briggs who becomes secretary of the Louisiana Baptist Brotherhood.

To protect their present property and provide for future expansion, St. Charles Avenue Church, New Orleans, has bought adjacent ground 100 by 214 feet at a cost of \$18,500.

Dr. W. C. Golden, aged 80 died at his home in Orlando, Fla., May 25. He was born in Kentucky, was mission secretary in Tennessee and pastor in several different states, rendering eminent and helpful service everywhere.

Dr. Finley W. Tinnin reports that Dr. Rushbrooke, Secretary of the Baptist World Alliance, said in his address at Shreveport that King Carol of Rumania, is democratic in his attitude and liberal toward the Baptists. He will probably favor them as far as it is safe for him to do so. Dr. Rushbrooke looks for a great revival of evangelical religion in Russia where sentiment is growing less hostile.

Hillman College at Clinton has just closed its eighty-sixth annual session with the best attendance it has had for years. Prospects for the next session were probably never better this early in the season. It is not now a question of finding enough students to fill the school, but of selecting the most worthy and most desirable class of girls. Those who enroll at Hillman will have choice associates.

Pelahatchie: Although we are half time in our preaching services we are full time in our prayer meeting. The pastor will be with the church every Wednesday evening from eight until nine in prayer service. We are going to pray and think about personal soul winning and we invite every one of our church members to be with us each Wednesday evening. This series of services will continue for several months. Every Christian should be interested in this subject. Be sure and bring your Bibles as that will be our next book for our study.—E. N. Patterson, Pastor.

Some people study the columns of the daily papers where the opportunities are presented for profitable investments in real estate or bonds or other business ventures. Why should a man or woman not be as eager and more so to find places for investment in Christian institutions and every form of Christian service? Why not take literally and obey faithfully the words of Jesus, "Lay up for yourselves treasures in heaven where moth and rust do not corrupt, and where thieves do not break through and steal?" Do we really believe what Jesus said? Surely he knows what is a good investment. Let's try him out; put his word to the test.

Pastor D. W. Moulder says that he has baptized more people in the past five months than in any time during his long ministry for the same period of the year. He was recently recalled to Calhoun Church (Hot Coffee), a church which he organized 25 years ago and of which he was pastor for eight years. The "Landmarkers" have been preaching here for some time, and the church was badly divided. He began preaching here again early in May. Evangelist Otis Perry was asked to come for a few days' meeting. He preached four nights. He and the pastor went from house to house talking and praying with the people, and the Lord gave a great revival. Fifteen happy converts were baptized. Brother Perry is a great preacher, singer and personal worker, and was asked to return for a meeting in the fall for a week.

C. H. SPURGEON
ON THE VILLAGE GREEN PREACHER

"Oh! there is a great power in pleading for God with individuals. A man went to preach for seven summers on the village green, and good was done. Joseph sometimes listened to the preacher, but only to ridicule him. There were many souls converted, but he remained as hard as ever. A certain John who had felt the power of truth, worked with him in the barn, and one day, between the strokes of the flail, John spoke a word for truth and for God, but Joseph laughed at him, and hinted at hypocrisy and many other things. Now, John was very sensitive, and his whole soul was filled with grief at Joseph's banter; so after he had spoken, feeling a flush of emotion, he turned to the corner of the barn and hid his face, while a flood of tears came streaming from his eyes. He wiped them away with the corner of his smock-frock, and came back to his flail; but Joseph had noticed the tears though the other tried to hide them; and what argument could not do, and what preaching could not do, those tears through God the Holy Spirit did effectually, for Joseph thought to himself, "What! does John care for my soul, and weep for my soul? then it is time I should care and weep for it too." Beloved, witness thus for Christ! Be it mine to weep for the sins of the times, and prophecy against them. Be it yours in your own private walk and conversation to rebuke private sin; and by your loving earnestness to make Jesus Christ dear to many souls!"

BR JUNIPER GROVE REVIVAL CLOSES

The Reverend Chas. B. Hamlet, III, pastor of Juniper Grove Baptist Church, Pearl River county, left no stones unturned in preparation for the revival which began Sunday, May 21 and closed Sunday, May 28.

Dr. Newman of Ruston, Louisiana did the preaching and the writer was afforded the privilege of leading the music. A glorious revival was held and in spite of the fact that people were busy with their crops large crowds attended the services each day. Dr. Newman's messages were certainly inspiring and our hearts were lifted upward in every message.

The entire community was in the best of spirits and time alone can tell just how much good was accomplished. Fourteen members were added to the church, ten of which were for baptism. There was a general reviving of church members as well as salvation for the lost.

The church is well organized, and one of the finest things I found there was a well planned young people's program. Every Tuesday night is set aside as young people's night and they assemble in the basement of the magnificent brick church where an evening of clean, wholesome entertainment is carried on under the personal supervision of brother Hamlet, who realizes that the social nature of the young people must be looked after and that it is the duty of the church to provide such entertainment rather than let the night clubs, road houses, and various other profit making, character wrecking, enterprises furnish a type that will not only be detrimental to the boys and girls who attend such places but will hinder every effort that the church might make for good. Good work, brother Hamlet, may the Lord bless you in this great work and may your critics be converted to a grand and glorious cause.

I received wholehearted cooperation from every one in the direction of the music and especially from the Junior Choir. I consider the Juniors the best it has ever been my privilege to direct. They were loyal, well behaved, full of pep, and could really sing.—Garvin H. Allen, Supt. Bunker Hill School, Columbia, Miss.

(This church has the E F Plan.—A.L.G.)

BR Dr. N. D. Timmerman of Clarksdale is this week helping Pastor N. G. Hickman and the Indianola Church in a revival meeting. The singing is led by Bill Nason of Kosciusko.

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place." —2 Chronicles 7:14-15.

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I
We did not idly select the Scripture at the head of this column. "Love never fails." I Cor. 13:8. That is the very word of God.

The sword fails, "Put up thy sword, for all they that take to the sword shall perish by the sword." Matt. 26:52.

"Love never fails."

Civilization, so-called, fails. What is civilization, anyhow? At one time Egypt, India, China, and a civilization each. Look at them now.

"Love never fails."

Hate, the antithesis of love, withers all that is beautiful in a life, divides more blood bought in churches, paralyzes more lives than anything we know.

After twenty years of ministry in His Name, it is our deliberate judgement, hate stands more in the way of the advancement of His Kingdom than anything else. Not hate from the hosts without, but hate from within the camp of the redeemed.

On going to a postorate we found it had been divided, not over liquor, gambling, lust, but hate on the inside. We saw Christian love and fellowship come to fruit and flower almost without limit. In eight years not a church fuss! What a joy!

Going to another postorate we found hate had been flowing like a hot river! The church was literally paralyzed spiritually. Each of two revivals within one year netted fewer additions than we later saw come one single Sunday after another. What happened? Love came to abound! If there was later a single breach of fellowship in all the membership we did not know about it. What a joy! What a sight to greet the Saviour's eyes.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm 133.

We saw them sharply disagreed only once. They talked and prayed themselves together. No one "mowed down" the other for what he said on the floor of the Lord's house. We be brethren!

We know it can be for the Book teaches it! We know it may be for we have seen it in more than one congregation of the redeemed!

Jesus said to His own just shortly before He was to die, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34-35.

We know denominations specializing somewhat in missions. Would it not be fine for some to major on love!

We know denominations specializing on tithing. Would it not be fine for one to concentrate on love!

None of us have graduated in it!

Some scoff at it! Some scoff at Hell! Both remain in the Bible!

Love does something about it!

"God so loved He gave." John 3:16. Love did something about it!

"If a man love me he will keep my words," said Jesus, John 14:23. Yes, love does something about it! Jesus says as much! We believe Him!

"Love never fails!"

II

Galatians 6:7-9: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his

flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not."

Gal. 5:17-26: "For the flesh lusteth against the Spirit, and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, HATRED, VARIANCE, EMULATIONS, WRATH, STRIFE, SEDITIONS, HERESIES, ENVYINGS, MURDERS, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

III

Further word from officers of the Convention is to the effect that the Convention will meet in Jackson, Calvary Church, as originally scheduled.

IV

We have been so busy we have only recently been privileged to be in two prayer services in the home church at Clinton. Brother Middleton brings splendid messages. Large congregations are present.

V

A widow was in the office the other day, asking about investing savings of a lifetime in Baptist Bonds. She had a few thousand dollars to live on. She said, "I believe Mississippi Baptists will pay their debts." What would you have told her about our Baptist Zion, the Lord's people?

VI

We recently gave listing of checks sent on by this office to worldwide causes.

We now list some State Mission checks:
Orphanage (Cooperative Program) February \$400.77; March \$522.28; April \$444.45; May \$367.89; Total \$1,735.39.

Orphanage (Specials) February \$179.11; March \$202.12; April \$128.85; May \$1,430.33; Total \$1,940.41.

Orphanage (Building Fund) February \$152.79; March \$164.12; April \$100.35; May \$587.25; Total \$1,004.51. 0

Ministerial Education \$867.71 total.
Mississippi Baptist Hospital \$289.23 total.

Relief and Annuity \$188.43 total.

Our God Marches On!" Mississippi Baptists march with Him!

BR

THINGS THAT ACCOMPANY SALVATION

By Jesse S. Dorroh

Text: Heb. 6:9. Beloved we are persuaded better things of you, and things that accompany salvation.

The writer begins this 6th chapter to the Hebrews with the word "Therefore," indicating that something has gone before, which formed a foundation for that which is about to be spoken. If we examine the 5th chapter, we find what was said. There we find reference made to the priests taken from among men, who were types of the priesthood of Christ. Then He reminded them that he had many things to say concerning this priest, but said these things were hard to be spoken, seeing they were dull of hearing.

Continuing he said ye ought to be teachers, but ye have need that someone teach you again the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. "For every one that useth milk is unskilled in the word of righteousness: for he is a babe." Then he concluded by saying "Strong

meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Beginning with the 6th chapter then, he exhorted them not to remain on these foundation doctrines such as repentance, faith, baptism, the resurrection of the dead and the eternal judgment, but to press on to perfection.

There seemed to be prevailing among them the idea that this foundation must be renewed continually or else they would lose out. But the writer reminded them that it would be impossible to renew one to repentance if he should fall away after having been made partaker of the Holy Spirit and the heavenly gift; if such a thing could happen the the blood of Christ would have lost its power; Christ's death on the cross would have been in vain in that it was not able to accomplish salvation, and the whole doctrine of the atonement would have failed, and Christ would be held up as an object of ridicule and failure. The devil would have defeated the divine will of the trinity; the Father, the Son and the Holy Spirit. Who could entertain such an idea?

The writer of the letter to the Hebrews could not think of these Hebrews halting here to wander in such haziness of mind. Therefore he said, "but beloved we are persuaded better things of you, and things that accompany salvation." Here we want to notice some of the things that accompany salvation.

(I) Growth—The normal child of God must grow in every dimension toward the likeness of our Heavenly Father. There must be a growth in knowledge, the knowledge of the Lord and His will, and this knowledge is obtained through the study of his word, and the practice of its teachings which give the needed exercise. I Pet. 1:5-9 lists in order the ideal process of the spiritual growth; those fine christian graces are recommended to be added, namely: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

Brethren, how we do need to check up on ourselves by this standard, and strive to measure up to the requirements of God. There are envies and jealousies among God's saved people; some have thrown their old dead carcasses across the stream and dammed up the stream of life for someone who has stumbled at the sins of God's children. It is high time to awake out of sleep and throw off the darkness and shine for Jesus.

(II) Service—The Lord did not ever save a soul for a life of idleness.

It is the first christian impulse to do something for the Lord when he is saved. Saul said, "Lord what will you have me to do?" A young man recently gave his heart to the Lord and was saved, and among the very first words after being saved; he said I have a girl friend that I want you to talk to, for she too is lost.

But alas too many put that service off until the cold world cools off the joys of that experience with its burning zeal; then Satan whispers his deadening message, and says you are too sinful to speak to a lost soul; they won't have any confidence in you; you don't know enough about the Bible; someone will make fun of you and you will fail; all of which is too much for the timid soul, and another chunk of drift-wood starts its course adrift down the already congested stream to discourage some poor helpless sinner who is looking to that very iceberg for some warmth and to that light-house for some light, but receives only coldness and a dark shadow to add to the misery of the weary soul. And we see him as he turns away for the last time saying there is nothing to it any how.

"But beloved we are persuaded better things of you, and things that accompany salvation."

(Continued on Page 7)

EDITORIALS

UNITY IN CHRIST

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What a pity that men handle the Word of God carelessly, with little concern for the meaning of it, little care to discover it. They have so tossed about these words, "the unity of the faith," with little or no effort to learn what was in Paul's mind when he wrote them. Why not take the Epistle to the Ephesians and read it carefully, following the course of thought, until like a hunter following the game we can come upon the lair and capture it and make it our own. Let's try it, by the help of the Spirit.

Unity is a great word in the New Testament. And Paul constantly had it in mind. It was a day of mingling of races and the clash of antagonistic opinions. It was much like the situation in Europe today. Races and nations were despite their differences being jostled together. The lust of commercial gain brought them into constant contact and rivalry. These contacts did not gender good will, but often quite the contrary. "Hateful, hating one another" (Titus 3:3) was an apt description of their condition.

True the very things that provoked antagonism were the things that showed the need of something which would break down the middle wall of partition and make a new man, a new race. Some things had happened which seemed to help toward this unity, but fell short of accomplishing it. The Grecian conquests, beginning with Alexander, had given one language to a large part of the world. The Roman conquests had set the idea of unity in men's minds, though it failed to effect it. It remained for the gospel of Christ, the Cross of Christ, to furnish the organizing, integrating principle in a world that was disintegrating and falling apart.

It was given to Paul to envision the unity of the human race and it was his mission to make all men see what is the stewardship of the mystery which for ages had been hid in God who created all things: to-wit that Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister.

Jesus constantly spoke of Himself as "the Son of Man," thus proclaiming in Himself the unity of the race. But it was left to Paul to proclaim in cultured Athens that "God hath made of one every nation of men to dwell on all the face of the earth." And it was he who said, "He purposed in Him to sum up all things in Christ," that is to gather again into one universal harmony the whole created universe, matter and spirit, that they might find their relationship to one another through Him, and their function and ministry as agents of His will.

The world was a dismantled, scattered, jigsaw puzzle. It was the purpose of Jesus, and it is the business of his ministers on earth today to get all the parts together and every piece in its place. However diverse and angular the individual pieces may be, all have their places in his purpose and will never fulfill their mission until they find it. All sounds are musical, if they can find their place in the orchestra.

This idea of unity finds expression in nearly all of Paul's epistles; but the Epistle to the Ephesians has this for its subject, running through the whole course of its thought. You cannot understand any part of it, unless this is kept in mind. You will notice the constant repetition of "all", "all men," "all things," "each one," "every one." You will notice also the constant appearance of "with," and "together"; as "raised us up together" (not with him, for there is no "him there"), "made us alive together," "made us sit together." It is the people that are "together." It is the unity and fellowship of believers he is talking about. Please get it straight.

This idea gathers strength as the epistle progresses. And when you come to the fourth chapter the note which had been heard before, now comes out in full diapason (throughout all). And he says that we must keep the unity of the spirit. This is shown to be a seven fold unity, completing the octave. "There is one body and one spirit, even as you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all."

Of course this unity goes only where the Spirit of God is. It is not that the Spirit merely makes us conscious of our unity. He produces the unity. It is "the unity of the Spirit." It does no good to pretend that men are one when they are in the flesh and at enmity with God. Paul says, "Ye, the Gentiles in the flesh . . . were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace who made both one, and broke down the middle wall of partition, having abolished in his flesh the enmity, that he might create in himself of the two one new man." Eph. 2:11ff.

BAPTISTS AND CHURCH UNION

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This subject has been before us for quite a spell and is apt to engage the attention of some for some days to come. It is worth discussing for the sake of clarification. The Record has contributed something to this discussion and will probably do so again, if it seems necessary. The action of three Methodist bodies has stirred up the minds of the people, and the talk of union between Northern Presbyterians and Episcopalians will probably do likewise. It is well to remember of course that there are several Methodist bodies which did not go into the union, though three of the largest did.

There is just one angle of the question that we wish now to consider. This is the absolute incongruity of organic union on the part of Baptist Churches. It is the most difficult thing in all ecclesiastical thinking to get people of other denominations to understand the polity of Baptist Churches, or their relationship to one another, or their relationship to churches of other denominations. In other words the conception of the autonomy of a Baptist congregation is outside the thinking of many people. They seem never to have grasped it; and when it is explained to them they do not seem to take it in. They still persist in talking about "The Baptist Church," (meaning the aggregate of all Baptists) when there is absolutely no such animal.

The only thing that will keep our thinking straight on this subject is to remember that a Baptist Church, called by many a local Baptist Church is an absolutely autonomous entity. We do not mind calling it independent, for independence does not exclude the possibility or contravene the duty of cooperation. Every Baptist co-operative body (call it association, convention or what not), everyone worthy of the name guarantees the independence of every separate congregation, and gives assurance of its purpose to recognize and guarantee that independence.

When Baptist Churches go into any cooperative effort it is with no intention of surrendering that independence, nor of abbreviating the liberty of any other church. This can be said possibly of some other Christian bodies, such as Quakers, Congregationalists and Disciples. But we are speaking now of Baptists. This very conception of church independence makes impossible any union with other Christian bodies whose polity is different, any denomination in which control is taken out of the hands of the local congregation and delegated to any general body. This would be to change utterly the nature of a Baptist Church from the New Testament model to some other type. This would not be union

with another denomination; it would be absorption by the other denomination. Instead of the lamb and the lion lying down together, the lamb lies down inside the lion.

In that case Baptist Churches go out of existence. They would simply cease to be. They become something else. Now if that is what any individual Baptist wishes, the door is open to him; he can go and unite with any ecclesiastical body that suits him. But Baptists will be Baptists. To our minds not only is the independence of the local church a necessity in order to conform to the New Testament pattern, but it is a necessity if we are to preserve the basic principle of democracy.

It is true that the faith of many people in democracy has been shaken. It is true that some who boast of democracy have preserved little of its spirit and substance. But there are some who still believe that the highest type of Christian manhood can be attained only when the spirit of individual liberty and democracy are preserved. We still believe that the New Testament is "the law of liberty." We have the spirit of adoption as sons and are not again to be brought under the yoke of bondage. There is no true liberty to the man who looks to another man to determine his faith or conduct. But "if the Son make you free, then are you free indeed."

—BR—

Rev. H. V. Andrews, a Baptist missionary to India, retired, who spent the winter in Oxford, recently passed away at his home in Indiana. Our readers will recall interesting articles by him in The Baptist Record.

We have been in a revival meeting at the Byne Memorial Baptist Church of Albany, Georgia, during the past week. The meeting began on June 4 and will continue through June 18. The Rev. M. A. Davis of Union, Mississippi, is with us in the meeting and is doing the preaching. He was with us two years ago and did a great work with us and our people are happy indeed to have him with us again. The revival is progressing in a fine way. Brother Davis has been with me in several meetings and I find him to be a man of God and one who preaches the Word with great power and earnestness. Any church is fortunate to have brother Davis as pastor or evangelist. Please remember us in your prayers that God will give a great victory in His name.

—G. A. Cooper, Pastor.

Information has reached us that Pastor Wallace R. Rogers has tendered his resignation to First Church, Vicksburg to accept a call to First Church, Pensacola, Fla. Our people in Mississippi and especially those in Vicksburg will sincerely regret to lose him. He has done an outstanding piece of work at Vicksburg. The church was never in better condition, and accessions to its membership are constant. The congregations are good and the tone of the church life is excellent. If Dr. Rogers goes to Pensacola, the people there will find in him a genuine leader and true gospel preacher.

Dr. and Mrs. R. W. Hall were on last Sunday hosts to a family gathering at Clinton which brought together kindred from Mississippi to Texas. They formed a good part of the congregation at the Clinton Baptist Church Sunday to hear Pastor J. W. Middleton. And then dinner was served at Dr. Hall's lake near Clinton. It was a happy occasion. There were probably 150 guests present, most of them kindred of Dr. Hall. Among the families represented were besides the Halls, the Neeleys, Touchstones, Carley, Guynes, Odoms, and others. The editor claims a connection through close friendship and through grandchildren. Various branches of the family were represented by speakers who made short addresses. And there were a few visiting friends who spoke their congratulations and good wishes. This is a remarkable family whose achievements and service in many lines entitle them to distinction. Among the titled people were M.D.'s, D.D.'s, Ph.D.'s, L.L.D.'s, M.A.'s, B.A.'s and some others. Blessings on them all.

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Thursday, June 15, 1939

Daily Vacation Bible School at First Church, Columbus this week and next.

It was a funny thing in the Southern Baptist Convention that in the paper prepared by Dr. C. W. Weaver in which protest was made against the intermingling of church and state, the protest was made for a standing committee to be made up partly of Congressmen of the U. S. A. This was and is a violation of the very principle intended for.

New Salem is about the third oldest Baptist Church in Carroll County. This church recently called Rev. Wm. F. Garner, a senior student in Mississippi College, as pastor. Already he is greatly encouraged by the interest shown by the community in the work of the church. A Sunday school has been organized and every family has access to "The Baptist Record" since his pastorate began.

Soon after the meeting of the Southern Baptist Convention in May there was a Baptist Conference on Evangelism held in Chicago, attended by representatives of the Southern Convention, the Northern Convention and the National (Negro) Convention. Dr. L. R. Scarborough presided and Dr. Leavell drew up a proposed plan for cooperation in a nation-wide Baptist evangelistic effort, to be called the Nation-wide Baptist Evangelistic Crusade. The brethren assure us that no organic union is suggested and no extra machinery will be set up. General Baptist bodies will be asked to cooperate.

It has been announced that Prof. Chester Swor of Mississippi College will have a year's leave of absence which he will devote to young people's revivals. He has done much of this kind of work for several years and his services have proved most helpful and acceptable. He is in great demand throughout the South, and in no place is he held in greater affection or honor than in his own home church at Clinton. His people believe in him and the young people follow him loyally.

The people of the United States feel greatly honored and pleased by the visit of their Majesties the king and queen of Great Britain. They were welcomed joyfully all along their journey and were given a great welcome in Washington. The queen particularly pleased our people, and the papers are full of pleasant things said about her beauty and attractive manner. This is the first time any ruler of England has made us a visit, and it has accentuated the many things we have in common and helped to bind the people in closer bonds of friendship.

We hope our people have taken notice of the notice published last week and week before in The Record of the need for young women who should prepare themselves for the profession of nursing. This announcement comes from the Baptist Hospital in Memphis, one of the greatest institutions of its kind in the world. Because the hospital has been enlarged and its patronage has increased there is demand for more nurses. This is a form of Christian ministry which affords great opportunity for usefulness. Young women of good health, of good character and having at least a high school education would do well to apply. Write to the Superintendent of Nurses, Baptist Memorial Hospital, Memphis, Tenn.

How beautifully the Bible expresses the grace and truth of God to us! Look at this: "To you it hath been granted . . . to suffer in his behalf." That is the way to look at it. It is a gracious privilege to be coveted, an honor to be accepted with joy. To suffer with Christ or for him was by the disciples counted a joyous privilege. "To you it hath been granted." It was given them as an act of grace and mercy. So it was said of Peter and John when they were beaten by the Jewish court, "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer his honor for the name." And Paul said, "Now I rejoice in my sufferings for your sake." Perhaps this honor does not come to many of us. Why should we ever complain of hardship?

WOMAN'S COLLEGE ENDOWMENT CAMPAIGN

How the Battle Goes

Encouraging reports are coming in about the campaign to complete Woman's College Endowment. Several pastors have written expressing their interest and assuring their cooperation. Many put on the short program about Woman's College and others plan to do so some Sunday in June.

One pastor offers to give \$1000 in the form of an interest-bearing note and some cash. Others have given different amounts, including some at \$100 and at least one \$200 gift.

The Campaign Committee knows no magic formula for completing the endowment. It does know that hard work, cooperation and prayer will result in success.

The Committee DOES know that NOW is the time to complete the endowment. Later on will be too late.

And the Committee has found out from scanning the records of the former gifts and pledges that "all that glitters is not gold." And just because some person makes a good speech about the needs of Woman's College and fervently entreats all to support it, it does not mean that that person has been a doer. The Bible entreats us to be DOERS and not hearers only. Many preachers have not yet put one cent either in the form of money or pledge into the Endowment Campaign. If we preachers don't lead the flocks will not go ahead.

Many members of the Convention Board have not yet given the Campaign any kind of financial support. Certainly every Board member should help in this needful hour.

A big majority of the boards of trustees of the different institutions whose names appear in the 1938 minutes have yet to do more than wish Woman's College well.

—Woman's College Endowment Campaign Committee.

What Woman's College Means to Me

Taken at random, the following statements give the views of some of the girls at Woman's College. Certainly such an institution is worthy of the support of Mississippi Baptists.

"I have spent the happiest year of my life at Woman's College, and I just know every year to come will be as happy for all the friendship formed, knowledge gained, and so many indescribable "things" that have come to me are sure to be lasting—they were founded on a plan so full of God!"—Dorothy Arrington, Collins, Miss.

"Words cannot express my feeling in regard to M.W.C., but it can do more for you mentally, morally and particularly spiritually than any other place I know."—Doris Wilson, Laurel, Miss.

"Woman's College is a grand place for a young woman to go to get an education. She not only gets all the joys of college life, but also gets that Christian influence. Woman's College has really meant much to me in every way and I would advise any girl to come on to Mississippi Woman's College."—Lucile Montgomery, Durant, Miss.

"Woman's College has meant the enrichment of my life."—Hazel Fuller, Okolona, Miss.

"Woman's College has given me an insight into the realities of Jesus Christ. It has made me want to be a follower and a leader for His Name."—Doris Cockerham, Gunnison, Miss.

"College life is even better than I thought it would be; probably because I selected Mississippi Woman's College as the school for me. I feel that my education has been broadened considerably, and that I have obtained a better outlook on life for having come to so good an institution. I feel that I will be indebted forever to Mississippi Woman's College for all she has taught me."—Wilma Lee McDaniel, Kentwood, La.

Woman's College needs to complete her endowment.

Mississippi Baptists need Woman's College.

An Easy, Workable Plan

Read carefully the plan outlined below. It was first suggested by Rev. S. E. Sumrall of Bay Springs. Out of over 250,000 Baptists there should be 15 who will put \$1,000 each into this institution that is so badly needed to give Christian training to Baptist girls. Many cannot give large amounts at one time, but they can give a note bearing interest at 5% and make payments on the note as they are able. Thus a person or church could give a note for \$1,000, pay a year's interest, which amounts to only \$50 and when convenient pay on the principal of the note.

Many can give a \$500 note and reduce it as opportunity arises. The yearly interest on a \$500 note would only be \$25.00.

Here is how it works (or how we can work it):

15 at \$1,000	\$15,000
30 at \$500	15,000
30 at \$250	7,500
100 at \$100	10,000
100 at \$50	5,000

Total \$52,500 from 275 churches or individuals, leaving 249,225 Baptists from whom we hope to get the other three thousand dollars needed outside of Hattiesburg to complete the endowment.

The plan as set forth above would bring in the full amount needed in the Woman's College Campaign. That means 275 Baptists giving from \$50 to \$1,000 each. We have one \$1,000 to start with. Come on "Let's go."—Signed: D. A. McCall, Director Endowment Campaign Committee.

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If is a little word often used and raises many questions. Oftentimes this word is used in our prayers and is found in such expressions as, "If there be any unsaved persons here."

So used this word suggests three sad conditions that should not exist.

First, it suggests the possibility of the absence of unsaved persons from religious gatherings. With multitudes of lost persons around us their absence from our gatherings is indeed a reflection on our efforts and the influence of our Christian lives. They were never absent when Jesus preached and they should not be absent from our preaching services.

Second, it suggests a lack of information on the part of the person leading in prayer. Such lack of knowledge is sometimes possible but for the pastor or a member of the church it is almost unpardonable. We should know who they are, do our best to get them there and we should search the congregation with our eyes to see if they are there.

Third, If, thus used, suggests an apology. Seemingly sometimes we are afraid we will offend our friends by acknowledging they are lost and pleading for their salvation. What folly!

Reader, do you ever say, "If there be any unsaved persons here?" If so, what is your occasion for using it?

To me, it is always a sad experience to look out over a congregation gathered for a preaching service and find no lost people there. It shows a lack of drawing power.

If such conditions exist it is high time we should set ourselves to the task of correcting them.

We should develop more zeal in going after them, make our services more interesting to them, make ourselves more conscious of their presence and develop Christian courage in revealing our recognition of their lost condition and our desire for their salvation.—Bryan Simmons.

BR
The Baptist Messenger of Oklahoma City received a letter from one of the hotel managers saying that the Baptist messengers who were guests there were "unusually nice, easy to wait on and gave us no trouble." Thanks.

AN INTERPRETATION OF THE
CONVENTION
By L. R. Scarborough

The Oklahoma City meeting of the Convention in many ways was good and great. The attendance was up to a high mark. The entertainment by the city, on the part of the citizens generally and the Baptists especially, and the cooperative spirit shown by the Baptists and people of the state of Oklahoma, could hardly be improved on. The auditorium was probably the best the Convention has ever met in. It was centrally located, near the hotels, it was large and commodious, with 6,500 seating capacity. The order was most excellent, and the auditorium was almost perfectly ushered. The acoustics, so far as I was able to tell, were perfect. More people heard all that went on on the platform, and saw all that could be seen, clearly and quietly, than ever before in a Convention of Baptists, so far as I know.

The exhibit space and conference rooms were all up to the top. The parking facilities, near and spacious, were great. The publicity by the secular press was splendid. We all went away with a very high opinion of Oklahoma City.

The music was as fine as, if not finer than, we have ever had. Mr. Reynolds and his accompanists and co-laborers were splendid and gave a very fine exhibition of high standard gospel music. The reports from the various agencies were excellent, well-timed, effectively presented. All the agencies rounded out a year of triumph and reported it to the Convention. The sermons preached were of a high order, and brought a great spiritual impact and generated an inspiring atmosphere. A ring of loyalty and love of truth and courage of conviction sounded like the music of the angels as the speakers went down the line along all the fundamentals of our faith.

There was great emphasis on what Baptists should do in conviction and courageous fellowship. There was a high note of going on. We heard again the voice of J. B. Grambrell saying to us, "Do right and go forward." The Convention was decidedly constructive, missionary, evangelistic. There was great rejoicing over the triumphs in all lines of the last year. The Convention stands on the peak of its achievements in some lines of all its history, facing a needy, lost world with the message of the gospel in their hearts, a militancy of spirit in their nerves, and a great unity of purpose. The front lines and the back lines of unity, constructive, concreted unity, are long, and are stepping onward in a holy warfare.

The Convention began well, with a great attendance of probably 7,000 listening. It closed Sunday night on a high tide, with probably 5,000, made up mainly of Oklahoma City and Oklahoma state messengers and visitors. Many had gone home.

The Convention decided without a down note to go on with the evangelistic emphasis. The leaders of last year, the President and Doctor Leavell, were asked to continue another year to set out and set forward the business of soul winning. There seems to have been formed a definite, deep, perpetual purpose to make a crusade for souls, and turn the campaigning into a siege of the lost everywhere.

As President of the Convention, I point out to the Baptists throughout the land that Southern Baptists are together, and know why, and are purposeful and have convictions, and have a determination to go on proclaiming Christ, enthroning Him, crowning Him, and making His Kingdom a militant, conquering Kingdom. I trust that nothing will sidetrack us, or divide us, or halt us, or block us, or prevent our going on the gospel highway to carry out Christ's worldwide commission in the power of His blood-washed gospel through His churches everywhere.

The world needs our Christ, and we are among His chosen to carry Him to this world. Let's do

News and Truths About Our Home Mission Work
HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

May Receipts Home Mission Board, Southern Baptist Convention	
Cooperative Program	\$16,928.82
General Designated	8,957.37
Annie W. Armstrong Offering	55,995.36
Specials	577.57
Hundred Thousand Club	4,067.63
Total	\$86,526.75
Total, May, 1938	83,480.80
Increase	3,045.95

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Receipts of Board Continue to Show Increase

With record receipts from the Annie W. Armstrong offering indicating a total of more than \$150,000, receipts of the Home Mission Board continue to show a healthy increase, according to the report of Dr. J. B. Lawrence to the executive committee of the Board in its meeting June 1.

"Already the announcement has been made from the W.M.U. office that the offering has gone above \$148,000," Dr. Lawrence said, "and the Board has received in Cash \$138,264.70. From the record of previous years we are quite sure that the total will go above \$150,000."

The executive secretary pointed out that the receipts for May of \$86,526.75 represented an increase of \$3,045.95 over the same month of last year, or slightly over three per cent. Offerings for the first five months have reached a total of \$281,024.24, an increase of \$6,960.45.

Members of the Board were encouraged at the recent meeting over the consummation of the sale of school property in Jonesboro, Ark., which will net the Board \$50,000, other school properties also being sold in line with the Board's policy to liquidate all unused real estate.

Two new missionaries were named at the June meeting, Rev. Benito Contreras for work among the Mexicans at Waelde, Texas, and Rev. I. O. Vietch for the Panama field.

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Revival On French Field

A very successful tent revival was held recently in Eunice, La., on the French field served by Rev. Lawrence Thibodeaux, missionary. The people came out by the hundreds each evening, reports the missionary, and some nights the number was nearly one thousand.

"The Gospel has been preached there for several years," Brother Thibodeaux states, "but during this meeting many came for the first time. On the closing night a young Frenchman surrendered his life in spite of his father's opposition. God saves the sons and daughters when parents will not come."

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Banquet Honors Chinese Graduates

The young people of the Chinese church served by Rev. Lawrence Stanley, missionary in San Antonio, Texas, recently gave a banquet in honor of Chinese young people graduating from junior and senior high schools.

Homer Eng, a graduate of Baylor University and president of the Chinese Students Association of America, spoke. Rev. J. W. Marshall, secretary of the Texas B.S.U. also delivered a good message.

"These messages lifted up Christ and every one seemed to enjoy the good time," states the missionary.

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Backslider Turns Anew to God

By Minnie Berry, missionary in the mountains

"I'm a backslider," sobbed Frankie as I had a quiet heart talk with her on a recent morning. She told me how she was saved, united with a church, but when she was not asked to

it speedily, and in the power chosen and left to us by Him—the Divine Spirit.

do anything she felt she had no particular place in the life and work of the church and turned to worldly things. This is a story oft repeated in the hills, no one to lead converts into definite service for our Lord.

I tried to show her from God's Book that if she would confess her sins God would surely forgive and restore unto her the joy which came when she first trusted forgiveness and went away still burdened and unhappy. Satan hindered her in making a full surrender and confession.

With some dear girls who had accepted Christ only recently, I prayed for Frankie. Her burden was also that of those precious girls who had known the Lord only a few days. That day Frankie's salvation was restored and her burden lifted. She came to Bible school the next day with a radiant face and a new light in her beautiful blue eyes.

At the evening service Frankie went forward to give her young life anew to her Lord. In the midst of her tears she made confession of her sin and asked God's people to pray earnestly that her life henceforth might please Him. Stubbornness vanished and humility came in answer to prayer. Ask our Father to overshadow her pathway and give her great joy in His service.

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Doctrinal Conference On Mexican Field

During a recent revival conducted by a former Catholic priest in the Mexican church at Lubbock, Texas, several Catholic people requested a conference which would reveal a contrast between Catholic and Baptist doctrines.

Rev. Julian Ramirez, missionary on the field, states that on the night set for the conference the Catholic priest, to whom a personal invitation had been given so that he could defend the Catholic doctrines, failed to appear. This caused displeasure and discontent to all the Catholics who were there. The conference was held in order and many Catholics thanked the evangelist for opening their eyes.

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Members of Three Indian Tribes Baptized By Missionary

Rev. C. W. Stumph, missionary to the Indians in New Mexico, recently held baptismal services at Santa Fe, in which he baptized a young Navajo Indian and an Alabama Cherokee. At another service in Albuquerque he baptized a Hopi and a Navajo.

The missionary states that three young Indian girls at Albuquerque are anxious to be baptized but are awaiting permission from their parents.

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T. T. MARTIN
By Jeff D. Ray

Permit me space to express my sense of personal bereavement in the death of my much loved, lifelong friend T. T. Martin. We did not always agree in details but for fifty years there has never been a moment when I did not trust him as a man of genuine integrity, honor him as a loyal servant of Jesus Christ and love him as a brother in the Lord. He was with me in three meetings—Eminence, Ky.; Caldwell, Texas; Corsicana, Texas. As a preacher of the New Testament gospel of salvation by grace and one whose heart continually yearned for lost men, I never knew his superior. Truly he had a heart of gold.

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Northern Baptists have more schools in Japan than churches, 56 schools and 36 churches. This looks like cutting wood with the head of the ax instead of the blade.

WHY I AM THI
By Jo
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WHY I AM THE KIND OF BAPTIST I AM
By John D. Freeman, Jr.
(Continued from Last Week)

V. Democratic Baptist.

The idea that a priesthood of believers can ever be subjected to the overlordship of any man or group of men is utterly contrary to the teachings of the Bible and to my own instinctive knowledge of human rights. I believe profoundly in the dignity and worth of the human personality. I know that Jesus never committed to the hands of men any authority over the consciences of their fellows, but confined them in their approach entirely to the power of persuasion and appeal. The records of the Jews prove conclusively that it was never the will of God that they should subject themselves to earthly political rule as it affected their relations to God. He purposed through them to show the world how men should live together in co-operative fellowship, drawing their rules for faith and practice from Him alone. The tragedy of their history, after they had turned down the spiritual rule and substituted therefor the rule of a king is a warning to me of the disaster that awaits any people of God who will not be governed directly by His will and precepts.

As a true Baptists in polity, I must accept my share of the responsibility for the actions that are entered into by Baptist bodies of which I am a part. I may not agree with my church on all its policies and plans, but I am responsible for them just the same. When the majority has spoken its will on practical matters, I must yield my will to theirs. Likewise in associations and conventions. Hence it is imperative that I, as a democratic Baptist, should know what is being done and vote with open mind for or against every movement. When it has been done, it does me no good to pout or grumble. If I am convinced that the majority was wrong, I go with them, but all the while seek to persuade them to take the other course.

When it comes to matters of doctrine, however, wherein my conscience is to be the judge, I cannot, and as a true Baptist will not, surrender my freedom of choice and action to any body, whether ecclesiastical or political. With Martin Luther one must cry "Here I take my stand; God help me, I can do no other."

(Continued Next Week)

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A PRONOUNCEMENT UPON RELIGIOUS LIBERTY
Passed by the Southern Baptist Convention
Uanimately May 20, 1939, Oklahoma
City, Oklahoma

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No issue in modern life is more urgent or more complicated than the relation of organized religion to organized society. The sudden rise of the European dictators to power has changed fundamentally the organic law of the governments through which they exercise sovereignty, and as a result, the institutions of religion are either suppressed or made subservient to the ambitious national programs of these new totalitarian states.

Four Theories of the Relation of Church and State

There are four conceptions of the relation of Church and State:

1. The Church is above the State, a theory held by those who claim that their ecclesiastical head is the vicar of Christ on earth.

2. The Church is alongside of the State, a theory held by the State Churches of various countries.

3. The State is above the Church, a theory held by the totalitarian governments.

4. The Church is separate from the State, championed by the Baptists everywhere, and held by those governments that have written religious liberty into their fundamental laws.

Baptists Opened the Door of Religious

Liberty

Three hundred years have passed since the

establishment under Baptist leadership of the first civil government in which full religious liberty was granted to the citizens forming the compact. The original document preserved in the City Hall, Providence, Rhode Island, is a covenant of citizens: "We, whose names are hereunder, desirous to inhabit in the town of Providence, do promise to subject ourselves in active or passive obedience to all such orders or agreements as shall be made for public good for the body in an orderly way, by the major assent of the present inhabitants, masters of families, incorporated together into a town fellowship, and such others whom they shall admit unto themselves only in civil things." These four concluding words opened wide the door to religious liberty.

Provided An Asylum for the Persecuted

This document was written three hundred years ago by Roger Williams, a Baptist minister and a student under Lord Coke, who had been banished from the Colony of Massachusetts for his espousal of the freedom of conscience. The founder of a civil commonwealth called the Providence Plantations, he started a political movement which made the Colony of Rhode Island the asylum of the persecuted and the home of the free.

Pleaded for the Religious Rights of All Men

The Baptists of the Colony of Virginia where between 1767 and 1778, forty-two Baptist ministers were jailed for preaching the gospel, through repeated memorials pleaded with the authorities for religious liberty. Favored by the leadership of Thomas Jefferson, James Madison, George Mason, John Leland, and other lovers of freedom, they secured the free exercise of religion through the passage of Bill of Rights in 1785. Not content with the winning of religious equality in Virginia, Baptists scrutinized the terms of the Federal Constitution and were largely instrumental in securing the passage of the First Amendment, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." As to this, see the letter of George Washington to the Baptists of Virginia.

Religious liberty, as our Baptist forefathers defined it, was an emancipation from governmental and all other coercive restrictions, that thwarted the free exercise of religion, and the high purpose to achieve a Christ-like character.

Baptists Stress Spirituality

The principles that animate the activities of the Baptists, principles which they hold clearly to be taught in the New Testament, are the worth of the individual; the necessity of the new birth; the preservation of Christian truth in Christian symbols; spirituality, or the free pursuit of Christian piety; the persuading of others through personal testimony, by the life of example, the preaching of the gospel, and the creation of Christian institutions, to the end that the unbelieving will be reconciled to God through a personal faith in Jesus Christ; the organization of groups of obedient believers into churches of Christ, democratic in the processes and theocratic in the principles of their government, and the continued uplifting of human society through the Spirit of Christ and the ideals of His Kingdom, having as its final objective the establishment of the eternal, unchanging purpose of Almighty God in the hearts of men and the institutions of mankind.

Affirm the Competency of the Human Soul In Religion

The conception of the dignity of the individual as held by Baptists, is grounded in the conviction that every soul possesses the capacity and the inalienable right to deal with God for himself, and to deprive any soul of his right of direct access to God is to usurp the prerogatives of the individual and the function of God.

Free Churches Within a State

Standing as we do for the principle of voluntariness in religion, grounded upon the competency of the human soul, Baptists are essentially antagonistic to every form of religious coercion or persecution. We admit to our membership only those who give evidence that they are regenerated, but we recognize gladly that the grace of God is not limited to those who apply to us, and that our spiritual fellowship embraces all who have experienced the new birth and are walking in newness of life, by whatever name they may be called. We hold that the Church of Christ, which in the Bible is called "the body of Christ," is not to be identified with any denomination or Church that seeks to exercise ecclesiastical authority, but includes all the regenerated wherever and wherever they are, as these are led by the Holy Spirit. This Church is a body without formal organization, and therefore cannot enter into contractual relations on any basis with the State. For this reason, Baptists believe in Free Churches within a Free State.

—O—
(Continued Next Week)

—BR—
TRUE ELOQUENCE

"Ah!" says one, "I am not eloquent." I do not know that. There may be a difference of opinion as to what eloquence is. Eloquence is speaking out from the heart. I will tell you what I call eloquence in a child: it is the whole child working itself up to gain its wish and have its way. There is a pretty thing that the child wants. He is very little, but he tries to speak about it, and does his best to express his longings. He points to what he wants and clutches at it, and cries after it. Still he does not succeed, and then he works himself up into an agony of desire. The boy cries all over—every bit of him, pleads, demands, strives. Every hair of his head is pleading for what he wants. He not only cries with his eyes and with his tongue, but he cries with his fingers and his hair. He thinks of nothing but the one thing on which his little heart is set. I call that eloquence."

—BR—
THINGS THAT ACCOMPANY SALVATION—

—O—
(Continued from Page 3)

Let us turn again to the Lord and duty; far too many have lost their first love. We need to repent and do the first works lest our candle stick (church) be removed out of its place. Is there not a burning desire down in your heart to do some service for the Lord? If you are a Christian, doubtless there has been, and will be again if you will yield to those subconscious desires of your heart; let's meditate a little while every day, and pray it through to victory for Christ.

(III) Assurance—I John 5:10: "He that believeth on the Son of God hath the witness in himself." This witness is the Holy Spirit who dwells in our hearts. (Rom. 8:16) For the Spirit beareth witness with our spirit, that we are the children of God." How we are comforted with the fact of our complete salvation wherewith we are saved. "For there is therefore now no condemnation to them which are in Christ Jesus." "I give unto them eternal life and they shall never perish." "Everlasting salvation," "Eternal life," and such kindred passages give us an everlasting assurance of safety.

These are a few of the things that accompany salvation when we have grasped their full meaning. Without assurance we could not be sure that we had salvation. To be saved means to be safe, and no one is safe if he is in danger of falling into condemnation and damnation. "But beloved we are persuaded better things of you, and things that accompany salvation."—Slate Springs, Miss.

—BR—
In 1936 some of the Northern Presbyterian congregations seceded from the old body. These have recently adopted the name of Orthodox Presbyterian Church, and have 60 churches, 99 ministers and 4,225 communicants. They withdrew because they did not believe the older church was loyal to the inspired scriptures.

The Baptist Record

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East Mississippi Department

By R. L. BRELAND

Calhoun Baptists

Deacon B. Murphree, moderator, recently sent me the minutes of the Calhoun County Baptist Association. They were late coming and so I am giving some statistics of the last meeting.

Officers: B. Murphree, moderator; A. A. Bruner, moderator emeritus; E. A. Dye, clerk; T. B. Flanagan, treasurer. The meeting was held at Vardaman and the next meeting will be held with Mt. Mariah Church.

Thirty-six churches were reported with a membership of 5,476. 331 baptisms reported; 26 churches reported Sunday schools with 2,646 enrolled.

Paid for pastor's salary, \$5,907.85; designated gifts, \$1,094.88; co-operative program, \$843.74. The weakest points in their giving is the co-operative program.

They report 31 ordained preachers and 2 licentiates. All the churches were represented except two, and these by letter.

This is one of the great old associations of our state.

The churches that Rev. C. H. Ellard serves as pastor paid his way to the recent convention at Oklahoma City. This is a fine thing to do.

The large number of good revivals reported in Mississippi rejoices my heart. Surely the revival for which we have been praying is now on.

The last number of the Record was full of some mighty fine articles. Our Baptist cause is safe in the hands of such leaders.

Miss Lucy Carlton Wilds, assistant B.T.U. worker, was in Coffeeville Baptist Church recently. A letter tells how she enjoyed her stay and the success of the Study Course. The church enjoyed her work.

Bro. R. E. Burke of Tillatoba says: "We had a nice day last Sunday. They had a Mother's Day pro-

gram. Bro. Saucier preached two splendid sermons." Bro. Burke is one of the good deacons of the church.

Bro. T. T. Gooch and Mrs. Lizzie Pittman of Oakland, Miss., send cheering letters, and tell of the work of the Kingdom. I appreciate the friendship of these good Baptists. He is clerk of Yalobusha County Baptist Association.

Mrs. Ruth Dame is the only living charter member of Tillatoba Baptist Church. A recent card from her was appreciated.

A card from Rev. E. A. Breland of Union, Miss., Rt. 4, tells of the work in Neshoba County. He serves a number of rural churches.

An invitation comes from Miss Elsie Kay Breland, daughter of Dr. and Mrs. Clyde L. Breland of Richmond, Ky., to attend her graduation from the Madison High School, Richmond, Ky., on June 1st. She has the honor of being valedictorian of her class of 32. Of course the writer is specially interested in the young lady as she is his granddaughter.

Rev. R. B. Patterson and Rev. J. R. Breland sent cards of information from the convention at Oklahoma City last week. We greatly appreciated these kind remembrances.

OUR BOYS AND GIRLS

There are approximately 794,118 unchurches people 10 years old and up in Mississippi. 335,482 are white Baptists. Of this group the Juniors are estimated at 33,064, and the Intermediates at 31,970.

This means that 3 out of 5 of our fine Mississippi boys and girls between 9 and 16 years of age are under no church's influence. Where are they? They are lost! They are hanging around filling stations, playing ball, going fishing, doing odd jobs on Sunday morning, when they should be in Sunday school and church.

Altogether, there are, no doubt, 80,000 lost Junior and Intermediate boys and girls in our state.

There were (1938) 554,500 Baptists in Mississippi. In 1937 Mississippi Baptists had one baptism to every 25.17 members. It took 25 Baptists to win one person to Christ!

On the basis of past results, 6 out of every 7 persons that passed out of the Junior-Intermediate years unsaved will likely never be saved! Isn't this a challenge to all of us, to be diligent, to be earnest, in seeking to lead our boys and girls to Christ?

We need leaders! Born again, consecrated, sanctified, wide-awake, Christ-like leaders. Teachers who will teach, and magnify Christ. Workers who will give time, shoe-leather, and their voice in study, visiting, and teaching The Word.

What can you do?

Be concerned—"He that believeth on the Son hath everlasting life; but he that believeth (obeyeth) not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

Pray—"If ye abide in me and my words abide in you, ye shall ask

WHEN THE BIBLE GOES OUT OF DATE

Books dealing with the subjects of medicine, chemistry, physics, biology, geology, psychology, and the social sciences have to be very well written to survive for ten years without being revised and by the time they are twenty years old they have to be rewritten or be classed with the "out of date."

Yesterday I opened a chemistry bearing the publisher's date, 1892. I could scarcely believe that our ideas had changed so much in less than fifty years. Then this question came, "Why doesn't the Bible go out of date?" In attempting to answer this question perhaps the following reasons stand out most prominently. Its author is the infinite, eternal God who changes not. He makes no mistakes. He does not change His plan. He knew all things from the beginning. He has not learned anything about man that He did not know when He created him, and man has not changed fundamentally since his creation. Then why should the Bible change?

Man as a whole may know more things than he did a thousand years ago. He is more closely associated with his fellow man than he once was. He deals with more people in the same length of time, but this is a matter of quantity rather than one of a kind. As long as man's relationship to God does not change and God's relationship to man does not change, there is no need for a revision of the Bible. It is unthinkable that these relationships could change since God is an infinite and eternal being. It is the imperfect and incomplete that changes not the perfect, eternal and infinite.

From the very form and construction of the Bible we at once see that it is perfectly suited to all races of mankind and to all people in whatever environment they may find themselves. It gives specific instances of how God deals with peoples in every condition of life from the king on the throne to the leperous beggar that sat by the wayside and cried, "Unclean"; from the priest and members of the Sanhedrin to the thief that hung on the cross.

It is these specific instances of God's dealing with men under these varied conditions that makes it possible for each individual person to know how God will deal with him and will always deal with him until God changes and man becomes something that he is not now.

We also have instances of how God deals with groups of people and with nations and He says, "I change not."

The Bible tells us about the nature and being of God. It tells that He is infinite in mercy but just; that he is infinite in goodness, but will not tolerate sin; that he is

what ye will and it shall be done unto you." John 15:7.

Set the example—"I have glorified thee on the earth, I have finished the work which thou gavest me to do." John 17:4. —J. A. F.

infinite in wisdom and knows our infirmity; but will not count guiltless those that have ears and hear not and those that have eyes and see not. This will not have to be revised until God changes.

Whatever else the Bible may be, it is a history of God's dealing with men and a revelation to man of what He is, and what man is and is not but what he may become through Jesus Christ.

As long as God is what He is and as long as man is man the old Book will be all sufficient and will require no revision.

In the world beyond I am sure it will be a treasured possession of us all as it will point to Him as it does now who said, "I am the way, the truth and the life." —H. C. Steele, Dean, Mississippi Woman's College.

BR
"What would you do if you married a rich woman?"

"Nothing, I expect."

BR
Student: "When I left my last boarding place the landlady wept."

Landlady: "Well, I won't. I always collect in advance."

BR
The Boston man, careful of his and other folks' grammar, asked the clerk for a man's comb.

"Do you want a narrow man's comb?" asked the clerk.

"No," said the man, "I want a comb for a stout man with rubber teeth."

BR
They had just been married.
"How much money have you got, dea?" the husband asked.
"Let me see," she replied. "About half a dollar."
"Throw it away and let's start on the level," he replied.

BR
The visitor paid his extraordinary large bill at a very exclusive and fashionable hotel, and as he went out he observed a sign near the door, "Have you left anything?" So he went back and spoke to the manager:

"That sign is wrong," he said; "it should read, 'Have you anything left?'"

BR
As the summer population increased, and processions of automobiles rushed at top speed through streets and lanes, a certain laundress was greatly annoyed by the clouds of dust that settled upon her lines of snow-white garments and linens. A person of resource, she had two signs placed at reasonable distances from the approaches to her boundaries at either end: CAUTION—GO SLOW. Washout just ahead!

BR
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Sunday School Lesson

By BRACEY CAMPBELL

Lesson for Sunday, June 18
PAULINE PASTORAL THEOLOGY

I and II Timothy, Titus, and Philemon.

—o—

A Word About Titus.

His name does not occur in the book of Acts. He was an associate of Timothy as a helper of Paul, and seems to present the spectacle of a compensating contrast to Timothy. Erdman says, "Timothy was sensitive, affectionate, sympathetic, and dependent. Titus reveals more of energy, of vigor, of discretion, and of decision." It is thought that Titus was a very young man when Paul found him, perhaps not more than twenty years old, so that, though Paul may have known Titus and probably did, he did not accompany Paul on the second missionary journey, but went with him on the third journey, when he set out from Antioch, together with Timothy, and that Titus remained with Paul during his three years of ministry at Ephesus. It was Titus whom Paul sent to Corinth with the first epistle to that church. He probably spent a winter with Paul in the island of Crete, and this winter was between the two imprisonments.

The natives of Crete were an unusual lot, unusually bad. They were immoral, turbulent, and uncivilized. It was to this field that Paul assigned Titus, and in the fact that he did so, there is much argument for the position that Titus was a man of exceptional ability, decision of character, strength of purpose. Characteristics of the Epistle of Titus.

1. Pitched upon a lofty plane. As a servant of Christ, Paul will not grovel in the dust, but lift the gaze of his readers to the heights. So he pitches the letter's message upon the loftiest plane at the very outset. The writer of it is a servant and apostle of Christ Jesus, therefore, it proceeds to discuss the lofty theme of man's relation to God. No trifling subject of thought here, but that which concerns man in his intimate relationship with his God.

2. Abiding value of the theme discussed. He proposes to discuss the relation of man to God, and the eternal life which God has provided for the elect of His grace. So the writer proceeds, "In the hope of eternal life, which God, who cannot lie, promised before the world began." Here is set forth the subject nearest to the heart of the apostle. No subject occupied Paul's mind with the same tenacity and persistence that this of the resurrection life did. And I want you to notice that I said "resurrection life." To Paul "resurrection life" and "eternal life" meant the same thing. And it was not something to look forward to after death, but a power which laid hold of men

when they believed right here and right now. I say again that this life, this resurrection life, this eternal life, is a power, a vital force, a power which lays hold of men here and enables them to be what they could not be but for that power, and that is to say that it enables them to do what they could not do without that power.

3. Affectionate terms of address. Paul calls Titus his son. He undoubtedly means that Titus found the Lord under Paul's leadership, and thus was Paul's son begotten in the gospel of the Lord. Again, Paul was Titus' teacher and, as such, had for him the affection which the true teacher always has for a devoted student. I have students all over the world, men of whom I think as of my own children. Between the teacher, whose life has helped to mould the life of a fine man, and that man so moulded, there often does subsist an affection tender as that of a father for a son.

4. The good wish it conveys.

"Grace, mercy, peace." That is just about all one Christian can wish another. As matter-of-fact and unimaginative as I am, I could write a paper as long as this study on each of those three conceptions and not even then touch more than the fringe on the border of the mantle of glory which wraps them. "Grace," God's love in action in behalf of its object. "Mercy," God's love in its purpose to shield and save and develop the objects of that love. "Peace," the tranquility in the midst of all the storms that blow which His own may have in abiding in the centre of His will.

5. Description of the Cretans Which It Contains. Out of this description the discerning reader will sense the contents of the letter. The very purpose of Paul's leaving Titus in the island is wrapped up here. I had thought of making this purpose one of the subheads in this list of characteristics, but decided that a description of the Cretans such as that here given would furnish the reason for all that Paul says as to his purpose in leaving Titus in the island. These people just had to be trained, had to be brought into subjection to the will of Christ, just had to have overseers in the Lord. The overseers have to measure up to certain qualifications, and these are very lofty. I am sure that Titus had trouble in finding the best men for this place, and though he found the best available, he found none who, in the beginning, measured up to the high standards Paul here set them. So the list of qualifications is made, and see how it grows!

Then comes the list of the demerits which these fine merits must meet in the arena of conflict where good ideals and clean application of good teaching grapple with the worse. "Unruly and vain talkers," "deceivers," mercenary teachers, "Who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." "Liars, evil beasts, slow bellies," (gluttons). Pastoral Work Needed in Crete.

Sound Doctrine. What do you mean by that, Paul? "This is what

I mean: Let old men be sober, grave, self controlled, sound in the faith, having thought of the Christian teaching as to the kind of life it produces, and having engaged in the living of that life. Let old men learn to be charitable, and patient."

Do old women need instruction, too? Those in Crete did. Let the old women behave themselves seemingly that they may teach the young women to be as they ought. Well, how ought a young woman to live? Let her love her own husband and her own children; let her be discreet. "Wait a minute? What do you mean, "discreet"?" Well, let her have some sense, knowing that she can prevent herself from getting mixed up in a scandal to the everlasting humiliation of her husband if she has any sense. Any mother can keep her children from being shamed by her conduct, if she will just exercise a bit of plain homespun sense. "Oh! Paul, but you said you wanted Titus to teach "doctrine!" Just exactly so, and that is what I am trying to get him to do. Want to hear some more of it? Get the advice to young men. Take some of it yourself, along with you, so that you may be an example to those whom you strive to teach. Teach the slaves, the servants, not to steal, but to be honest, thus adorning the doctrine of God. And the reason is that the Grace of God hath appeared to teach us what not to do, but to live right, now, in this present world, because, after

this world has passed away, we go to the other where we shall be with Christ.

So throughout the third and last chapter, he continues to teach men how members of Christ's church ought to live. It is just the most practical exhortation, and that based upon the most sober reason. Why, anybody can see that it is simply what we ought to do! Of course anybody can see it, but will anybody do it? Well, the tragedy is they do not.

When I go to the looking glass and look at the fellow in there, and say to him, "Are you a better man than you were a year ago?" Now, if he is not too much of a Cretan to tell me the truth, what does he tell me? What would the one you see in the glass tell you, if he frankly told you the truth? Are you willing for him to tell you the truth? Frankly? Plainly?

This epistle is not a fancy sketch, but the plainest sort of direction for doing the most ordinary sort of things, which it is the shame of the world that so few of us even try, really try to do.

BR—
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Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Cradle Rolls

It is sometimes easy to minimize a most important part of a great Sunday school program. This is done with reference to the Cradle Roll department many times. Yet it is the great connecting link between the home and the church, as the workers of this great department make many and helpful contacts with the homes, some of which are not Christian.

As evidence of the fruitfulness of these, the following figures are true of the 3,244 new Cradle Roll departments organized in recent months in the South: Enrolled, 58,716; visits made to homes, 102,793; parents joining church, 2,329; parents enlisted in Sunday school, 8,153.

It most certainly pays to have a Cradle Roll department. The Sunday School Board is continuing through the remainder of this year its offer of free literature to every new Cradle Roll department. Organize one at once in your church, and write the state Sunday school department about it so you can get this free offer.

Carroll Association

Carroll County Association, through its Sunday school organization, Mr. J. N. Daves, superintendent, has planned a fine program for this year, and has already organized three new Sunday schools and two new Cradle Roll departments. No church can possibly function to its maximum efficiency that does not have a Sunday school. Two things are always very evident in churches without Sunday schools, namely, few baptisms and little or no gifts to missions. Mission schools in many places where there are no churches should be organized. Free literature for the first quarter can be had from the Sunday School Board.

Where Are They?

There are 10,488,908 white children in the South from birth through twelve years of age. Of these, 2,653,693 are in Sunday school. Of this number who are in all of our schools, 45% of them are in Southern Baptist Sunday schools.

Is it an accident that Southern Baptists have enrolled in Sunday school almost as many as all the other denominations combined? We think not. But our very definite program of ample organization, sufficient classes, practical and definite visitation, trained workers, adequate buildings, have given us the answer to reaching and ministering to our people in all the departments and age groups.

Association V. B. S. Clinic

Wednesday, May 31, in the Baptist Church at Tylertown, Walthall county, 85 people from 8 of the 13 churches in the association gathered for an all-day clinic on Vacation Bible School work. The interest was

great and definite plans were made for making Walthall county 100% this year in Vacation Bible Schools. They will do it too.

One pastor agreed to provide volunteer workers, largely from among college students, for any church that could not have a school without some outside help. How fine! Let's give our college boys and girls a chance to help, and many of them are anxious to do it.

Be sure and send in the report of your Vacation school just as soon as it closes. Blanks will be gladly sent upon request.

Ready for Use

The new Vacation Bible School Intermediate Book B is now in stock at the Baptist Book Store, Jackson, and can be had along with all the other regular books for these schools. The Intermediate book was delayed for some days, but is now out and in making your order you can include each of the four department books.

Reports

Be sure to send us the report of your Vacation Bible School just as soon as it closes and while you have the facts and figures at hand. It is much easier to do it then than to delay, which often means misplacing the reports you got from the school daily while it was in session, and from which, naturally, the report for the state office must be secured. We are anxious to have a report of every school held this year, for we cannot count the school unless we get a report of it.

If you do not have the regular blank, write us a card and we shall gladly send you one immediately. If you cannot give all the information called for on the blank, you can give us the enrollment, average attendance, number of days the school ran, number departments, conversions, etc. Please do this and we shall be grateful indeed. We shall supply the Nashville office from the report you send us at the state headquarters.

It is not at all too late to have a school this year. In fact, we are now just getting into the schools in a fine way and the next two and one-half months are the time for these vacation schools. Give your boys and girls the advantages that come from these fine summer-time programs that are so well arranged for the social, physical, mental, and spiritual benefit of the pupils.

Evangelism

The Sunday school is the greatest evangelistic agency of the church. Not many people are converted these days that are not Sunday school pupils. The reasons for this are these: in the school there are lost people, Bible taught people, the church's best soul winners, and all ages of people. This gives a combination of God's word, spirit-led human agency, and the most opportune time of life, namely, when people are young.

We are now approaching the summer months when thousands of revivals will be held all over the land. Surely, Sunday school officers and teachers will not fail to take

advantage of these glorious opportunities that come during these meetings to win their lost pupils to Christ. Not that these are the only times when this should be done—far from it—but they do present advantageous seasons for leading them to the Christ of Calvary.

Take a census and find who your people are; organize for reaching them; and then promote a vigorous, aggressive program of visitation and personal contact to reach the people for teaching, preaching, and training.

—BR—

MISSISSIPPI BAPTISTS AND THE FIVE THOUSAND CLUB

—O—

A few years ago I was in brother Gunter's office and he was telling me of his plan to get our debts paid by getting \$100 gifts. I said to him it was not just right as I saw it to have such a plan, and it would eliminate so many who could give a small amount, but could not give \$100. He replied, "We are not passing up the small gifts, but will be glad to get them but he was majoring on the \$100 gifts. I then gave him a small gift, saying I was glad to do that, but could not give \$100.

Later he started the 5,000 Club, doubtless thinking that out of the 260,000 or more Baptists in Mississippi, surely 5,000 could be found that would willingly pay \$100 per month but such has not been the case.

While there are numbers of Mississippi Baptists who could pay more than \$100 per month, I feel that there are quite a number who cannot pay that much that would cheerfully pay a little if the proper opportunity was given them. It seems to me that if I had received the benefits of a college education and was called pastor of churches, that I could not feel that I was true to my denomination that had provided a college for my education, to my church, myself, nor my Savior who redeemed me, if I did not give my churches an opportunity to help pay our college debts.

A small amount from those members of the many churches in the state who would gladly pay some on these debts if they had a pastor who would give them the information and opportunity, would go a long way toward the paying of these debts of dollars.

Then too, it might be a means of deepening an interest in our colleges and cause them to realize that they had a debt to their children to send them to a Christian college, as well as a debt to patronize our own colleges.

God grant that something may be done or said that will create a greater interest in Christian education.—T. T. Gooch.

EUDORA, DeSOTO COUNTY

Wednesday, May 31, 1939, was Family Day at the Eudora Church, Hernando, Miss., for the Woman's Missionary Society and her auxiliaries. The theme of the programs for the day was Stewardship. The Sunbeams and G. A.'s conducted the morning service and the afternoon program was given by the Y. W. A. Lunch was served at the church for everyone. Eight Sunbeams, fourteen G. A.'s, twelve Y. W. A. girls, and eight W. M. U. members were present. All these auxiliaries have been organized this year and plans are now being made for fostering a Royal Ambassador chapter. Under the able leadership of the president, Mrs. E. C. Horton, and Young People's Leader, Mrs. Ed Owen, the Eudora W. M. S. is fostering her auxiliaries in every sense of the word. Members of the Society have helped provide literature, transportation to the meetings, mission study and Bible study teachers, and have generously given inspiration and encouragement. The success of this Family Day has assured it a place in W. M. S. program for next year.—Mrs. L. Barnett, Publicity Chairman.

EYE COMFORT

Relieve irritation due to over-use, exposure to Dust, Glare
JOHN R. DICKEY'S EYE WASH
OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

BUILDER OF DREAMS
THE LIFE OF
ROBERT EDWARD CHAMBERS

By Christine Coffee Chambers
and Ruth Carver Gardner
Mrs. Chambers, assisted by Mrs. Gardner, has presented here an intimate and personal biography. Robert E. Chambers stood for a well rounded work as a missionary, and his work was outstanding as originator and developer of the China Baptist Publication Society.

\$1.00

THE LIGHTS AND SHAD-
OWS OF LIFE
By Oscar R. Mangum

Brief messages; prepared from week-to-week in a busy city pastorate, and sent out with the hope that in the quiet time they may bring a measure of comfort and cheer to the weary in heart. It will bring courage in that never-ending battle for the realization of the purpose of God.

\$1.00

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Hatched in the South for the South
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Profit by getting the Best

Write or Call
EDWARDS HATCHERY
at Tucker Latham's Seed Store
Jackson, Mississippi

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

There's an old rhyme that goes something like this:

"Whistle and hoe, Sing as you go!
Shorten the row by the songs that you know."

Have you ever noticed how a song can make your work easier? There is something about the right kind of music that lifts one up and lightens the task. Sometimes you might not be in the humor to sing. Sing anyhow; the first thing you know, things will not be as bad as you thought they were. Perhaps you boys would rather whistle. Paul, in his letter to the Ephesians, speaks of "making melody in your heart to the Lord." Possibly the song that comes from our lips isn't as musical as we would like, but I'm sure, if it is "to the Lord," that His ear hears melody there that the human ear does not detect. If you are blue, it will lift the gloom. If you have a hard job, sing; it will lighten the work. If you are happy, sing; it will make you happier. Try it, it helps.

With love,
Mrs. Frances Steele.

—o—

BIBLE STORY

Peter and Cornelius (continued)...

When Peter and his company reached the home of Cornelius the next day, he was expecting them and had invited his friends and relatives to be with him when Peter should come. As Peter entered, Cornelius fell down and worshipped him, but Peter spoke saying, "Stand up, for I am only a man like yourself." When Peter saw the gathering of Gentiles there, he said, "You know that the Jews believe that it is wrong for them to make friends with men of other nations, because the Jews believe themselves better and call others common or unclean. But God has taught me in a vision not to call anybody common or unclean. Therefore, I came as soon as you sent for me and now I ask for what reason you wanted me to come."

Then Cornelius told Peter how the angel had told him to send to Joppa to the house of Simon, the tanner, saying that there they would find one who would tell him and his family how to be saved. Peter spoke then and said, "Truly, I see that God does not love one people more than another, but in every nation those who fear Him and do what is right, He takes for His children." Then Peter preached to them about Jesus, telling how He went about doing good, how the Jews had taken Him and put Him to death, and how God had raised Him from the dead. He testified that he had seen Jesus and eaten and drunk with Him after He had been raised and that he and the other disciples had been sent out to tell others that through believing in Jesus they might be saved.

While Peter was speaking, the Holy Spirit came upon Cornelius and the other Gentiles with him. The Jews who had come with Peter from Joppa were astonished: for before this they thought that God did not care for the Gentiles, but now they saw that He sent His Holy Spirit upon them and they heard the Gentiles speaking in other tongues, the Holy Spirit giving them power to do so. Then Peter said, "Ought not these men to be baptized, to whom the Holy Spirit has been sent as well as to us?" And he commanded them to be baptized in the name of Jesus. Then they begged Peter to stay with them for some days.

Roxie, Miss.

June 2, 1939.

Dear Mrs. Steele:

This is my first letter to write you.

I am sending ten cents to the orphan children.

I will be seven years old the first day of July. I will be in the second grade this fall.

I love to go to church and Sunday school. I enjoy reading the Children's Circle every week.

My mother and I always enjoy them together; we read them first.

I hope I can write again soon.

Your new friend,

Bobbye Nell McCall.

What a nice letter to get from a seven year old girl, Bobbye Nell!—at least a nearly-seven-year-old girl. And the offering is very much appreciated too.—F. L. S.

—o—
Olive Branch, Miss.

June 1, 1939.

Dear Mrs. Steele:

Through our Children's Page I would like to extend my sympathy to the family of Mrs. Sallie McCall.

Mrs. McCall's letters were interesting to me. Like her I wish I could ever be kind, loving and thoughtful of all. I am glad that through our page I knew Mrs. McCall. Other members of our Circle feel as I do, and along with me extend their sympathy too.

With love,

Fannie Mae Henley.

P. S.: The enclosed dollar is for J. L. Club dues for May.—F. M. H.

Fannie Mae, I'm sure all the members of the Children's Circle join with you in your expression of sympathy to Mrs. McCall's family. We truly miss her interesting letters that reflected her bright, cheery spirit, her generous disposition, and her purity of heart.

Thank you for the two dollars. Unless you say otherwise I shall put the second dollar between the Scholarship and the Orphanage.—F. L. S.

—o—

Baptist Orphanage,
Jackson, Miss.

June 2, 1939.

Dear Mrs. Steele:

Just a few lines of appreciation to you and the ones who have been giving us gifts. Although some may be small, they help a lot, and we appreciate them very much.

Your friend,

Stella Roper.

Stella, we are always glad to have a message from our girls and boys at the Orphanage. Have you begun your D. V. B. S. yet?—F. L. S.

—o—

Leakesville, Miss.

June 3, 1939.

Dear Mrs. Steele:

This is my first letter to write you. I am ten years old and will be in the fifth grade next fall. I go to church and Sunday school when I can. Sometimes it is raining or something. Maybe next time I write you, I will send some money. I read the Children's Circle.

Your new friend,

Alpha Turner.

Alpha, sometimes things happen that make it impossible for us to go to church and Sunday school, but most of the time we can go if we really want to, can't we? We welcome you to our Circle.—F. L. S.

—o—

Hattiesburg, Miss., R 1

June 3, 1939.

Dear Mrs. Steele:

Mr. Reid is giving us the Baptist Record. Sometimes mother reads the Children's Circle to me. I enjoy it, so I decided to write you a letter.

I am nine years old and in the fourth grade. I would like to join the Children's Circle. I am sending a dime. Just use it where it is needed most. I will try to read the Children's Circle every time and send a dime every month.

Alyne McDonald.

We are glad Mr. Reid is giving you the Baptist Record, for if it were not for him, we would not have you for a member of the Children's Circle. We are happy to have you and enroll you as a contributing member. Thank you very much, Alyne.—F. L. S.

—o—

Starkville, Miss.

June 2, 1939.

My Dear Mrs. Steele:

You will have to excuse me for not writing sooner for I have been so busy. I have been reading the Baptist Record and enjoy it very much. I have been going to B.Y.P.U. and church as often as I can. I have been reading my B.Y.P.U. lesson daily.

I have two little kittens. One is white all over except a little tip of black on its tail and ears. The other one is brindle. I named them "Snowball" and "Little Brindle." I did have four but one died and I gave one away.

I am sending ten cents to be used as you wish.

Your little friend,

Annie Louise Duke.

Annie Louise, we are glad to hear from you again. We don't want you to get so busy that you don't have time for the Children's Circle. Thank you for the gift which you sent.—F. L. S.

—o—

Ocean Springs, Miss., R 1

June 5, 1939.

Dear Mrs. Steele:

Here I am once again with my little pittance, but not complaining. I am taking the liberty of sending a chorus that I learned about fifteen years ago. I thought perhaps you would like it. The words are appealing, I think. It is sung to the tune of "Tipperary." I thought you would like to sing it to your Sunday School class, or maybe the orphans would like it.

"It's a good thing to be a Christian

It's the best thing I know.

It's a good thing to be a Christian

As heavenward I go.

Farewell to sin and sorrow

Goodbye doubt and fear,

It's a grand thing to be a Christian

And that's why I'm here."

This was taught to a Sunday school by a young Baptist evangelistic singer. I'm sending one dollar to the orphans.

Sincerely,

Mrs. C. A. P.

The following are the names of three great characters, leaders in the Old Testament. Who are they?

19-9-19-5-18-1

4-5-2-15-18-1-8

2-1-18-1-11.

Mrs. C. A. P., you always have something good for us. This time it is a gift to the Orphanage, a song, and a puzzle. Thank you for all three.—F. L. S.

—o—

Pittsboro, Miss.

May 31, 1939.

Dear Mrs. Steele:

I am a little girl eleven years old. This is my first time to write you. I enjoy very much reading the Children's Circle. I go to Sunday school most every Sunday, and I enjoy it very much.

I am sending ten cents for the orphan children.

Your new friend,

Faye Murphree.

And the more we go to Sunday school, the better we like to go, don't we? Thank you for your help toward the care of our children at the Orphanage, Faye.—F. L. S.

—o—

Poplar Springs, Miss.

June 5, 1939.

Dear Mrs. Steele:

I am a girl, age fourteen, and

will be in the eighth grade next session. I have found the Children's Circle and begun to read it. I would love very much to become a member of it.

I have one little calf and two little black kittens. Their names are Mickey and Penny.

I go to Sunday school and church on Sunday and go to prayer meeting on Thursday night. I am sending ten cents to use as you wish.

Your new friend,
Janette O'Zhirn.

Your letter has a puzzle that you probably had not thought of, Janette. In the heading of your letter, you write "Popular Springs, Miss., but the envelope is postmarked "Red Bay, Alabama." Did you go visiting and mail it on the visit—or what? You are the only one to solve that puzzle. Thank you for the gift. I think I shall wait until the end of the month, and then place it to the account of the cause that needs it the most. How about that?—F. L. S.

—o—
Pinola, Miss.

June 8, 1939.

Dear Mrs. Steele:

I want to join the Circle as so many other boys and girls have done. We take the Baptist Record and I enjoy the Children's Page very much. I am a boy nine years of age and a member of our B.Y.P.U. I go to Sunday school and preaching every Sunday.

Enclosed you will find 10c for our B.B.I. Scholarship.

Your new member,
M. E. Brewer.

M. E., we are especially glad to have you because we have too few boys in our Circle. Thank you for remembering the Scholarship.—F. L. S.

—BR—

S. S. ATTENDANCE JUNE 11

Jackson Davis Mem. Church 247

Jackson Northside Church 100

Crystal Springs Church 225

Meridian First Church 620

West Laurel 503

Bethlehem (Jones) 123

Centreville 100

Springfield Church (Scott) 110

Beulah Church (Simpson) 90

Brookhaven Church 558

Newton 234

—o—

B.T.U. ATTENDANCE JUNE 11

Jackson Davis Church 147

Jackson Northside Church 56

Brookhaven Church 132

Springfield Church 36

Bethlehem Church 60

Newton 80

West Laurel 228

Crystal Springs 92

NUMBER 31-B—This is the number of our last free policy and it means that thirty-one of the policy-holders of Southern Mutual Church Insurance Co. now have policies which cost them nothing at all. For full information write J. K. Hair, Secretary, Columbia, S. C.

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All drug stores.

10c-30c-60c

CAPUDINE

Thursday, June 15, 1939

Baptist

AUBER J. V.
LUCY CARL
OXFORD

Lauderdale
A County-Wide
Rally

Our State B.
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Thursday, June 15, 1939

MRS. D. C. SIMMONS



Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

Lauderdale County B. T. U.
A County-Wide B. T. U. Social (or
Rally)

Our State B. T. U. Secretary was so good to our Association last summer. He sent Miss Rhobia Taylor to us who spent six weeks of most intensive work on behalf of Baptist training in the churches throughout our county. Seventeen new B. Y. P. U.'s were organized, and in two or three cases, complete B. T. U.'s were organized. Several of these B. Y. P. U.'s and one B. T. U. were organized in churches that had no training organizations at all. Much publicity of her campaign was given through the local press and radio. Two effective and far reaching County-wide meetings were held, and several conferences of pastors and Associational B. T. U. officers. Out of all these efforts came new enthusiasm and life in the Training work of our churches; therefore, it was thought wise to give momentum just before entering the dead of winter. This plan worked out in the form of a county-wide social.

Associational Organization and Its Work

Our Associational Training Work was reorganized last summer. Since then we have met every third Sunday. The officers who compose the executive committee meet on the third Sunday of the first month in each quarter and make plans and programs for the quarter. On the third Sunday of the second month in each quarter the associational officers, district officers and all officers from the different unions of the various churches over the county come together for a brief meeting together and then hold conferences. The third Sunday of the third month in each quarter is given over to a county-wide meeting for all who will come and a splendid program is given, or to district meetings. We have four districts.

Several groups from our stronger churches are going into churches where the Training Work is weak or where there is none and giving programs and what encouragement they can towards revitalizing or reorganizing the work. Many of our churches have conducted one or more study courses in the Training Union this spring.

Our district convention (District II) meets with the New Hope Church on June 22. We are trying hard to co-operate with Mr. Wilds' plans to the end that this convention be the greatest we have ever had. Our Intermediate Leader, Miss Ann Lowery, has sent out mimeographed copies of Sword Drills for Juniors and Intermediates urging a good number to participate from each church. Our Associational Director, Mr. Alvin Reeves has also sent out rules, suggestions and instruct-

ions to every director concerning the speaking contestants. We have set June 11, at 2:30 p. m. as the contest elimination time. There are but few Story Hours in the county, but we urge these and the above groups to be well represented. We hope that many churches will get enough inspiration at this meeting on the Story Hour possibilities to go back home and begin one. Developing the Story Hour helps greatly to build the B. A. U. and the other way round.

Some of the More Tangible Results From Our Training Unions

We have four young men in our Association who have recently entered the Gospel ministry. These young men unhesitatingly give the Training Unions of their churches credit in a large measure for helping and developing them to the point of recognizing His call to this special Christian service. Miss Dorothy Wallace also has dedicated her life to Him for definite Christian service and she came to this decision largely through the opportunities of B. T. U. Besides these we have a host of the very finest, spiritually-minded, consecrated young people that one can find anywhere. Most of them, to be sure, are products of Christian Homes, their home churches, etc., but the Training Union of their churches has done more than anything else to "develop" them as Christians.

District Conventions Next Week

District 6, Harrisburg, Tupelo, June 19.
District 7, Okolona, June 20.
District 8, Mashulaville, June 21.
District 11, New Hope, Lauderdale County, June 22.
District 12, Leaksburg, June 23.

Beulah B. T. U., Simpson County
We are glad to see our B. T. U. growing rapidly. We have on roll twenty-two seniors, fifteen Juniors. We render interesting programs every Sunday night. We are glad of our visitors we have too.

We heartily invite any and everybody that is interested in B. T. U. work to come and join our membership, 6:30 p. m.

Our W. M. S. Grows

We are glad that our W. M. S. at Beulah, Simpson County, is still progressing. We are growing in spiritual work and increasing in members. We have 12 regular attendance. We invite each and everyone to come.

DeSoto County B. T. U.

The DeSoto County Association of Baptist Young People was held in Eudora Wednesday, June 7, 1939. Representatives from young people's auxiliaries in Hernando, Horn Lake and Olive Branch were pres-

ent. County Young People's Leader, Mrs. Ed Owen of Eudora, presided over the meeting. Miss Mary Beth McCullough, president of Eudora Y. W. A., welcomed the visitors. Important principles of stewardship were brought out in the program.

Devotional: Miss Janette Bell of Hernando Y. W. A.

Meditation and Prayer: Miss Eunice Gore and Mrs. Angus Emerson of Hernando.

The Blessings of Giving: Horn Lake Y. W. A.

Bible References to Stewardship: Mrs. Tura Spears and Eudora Sunbeams.

A Search for Happiness: Mrs. Alonzo White and Eudora G. A.

Questionnaire on Stewardship: Eudora G. A.

The Stewardship of Money: Miss Eunice Gore, Hernando.

Tithes and Offerings: Eudora Y. W. A.

Missions Wait on Stewardship: Mrs. Sarah Rushing.

Mrs. Owen made a special appeal for organization of R. A. chapters throughout the county.

Mrs. Rushing, the W. M. U. Associational president, brought up several matters of business to be decided on by the W. M. U.

Minutes of the last associational meeting were read and approved.

At the close of the meeting punch and cookies were served by the Eudora W. M. S.

—Mrs. Leon Barnett, Publicity Chairman, Eudora W. M. S.

—BR—
In the absence of Pastor T. E. Williams, Rev. Henry L. Williams of Belzoni preached at Gooden Lake June 11, preaching in the morning on "The Model Church," and at night on "Marred Lives." He is open for meetings the latter part of August and first of September.

Those going to the Baptist World Alliance in Atlanta July 22-28 should go on arrival to the registration office in the Municipal Building to register and for all necessary information. Dr. Hight C. Moore will furnish credentials to Southern Baptists. Registration fee \$2.50, for which you get a badge, a hymn book, program, reports of commissions, and a booklet of general information. Be there Saturday morning, July 22. If you have not yet made hotel reservations, write Col. B. L. Bugg, Chairman Housing Committee, Baptist World Alliance Headquarters, Atlanta, Ga. Pray before you go.

The Intermediate class of Bethesda Baptist Church, Hinds county, was organized into the "Busy Bee Class," May 21. The class motto is Psalm 19:14. The rose is the class flower. Class colors are green and rose. Officers elected are: president, Lucile Thorn; secretary-treas., Sybil Spivey; reporter, Wilma Ervin; social committee, Mary Elizabeth Booth, Mary Lou Granberry, Cyril Chapman; teacher, Mrs. A. M. Bridges. The class consists of 14 members: Mary Elizabeth Booth, Joe George Campbell, Charles Caraway, Cyril Chapman, Wilma Ervin, Mary Lou Granberry, Leonard Hand, Beatrice Mangum, Clara Martin, Hazel Mullen, Lucy Smothers, Sybil Spivey, Kay Strong, Lucile Thorn.

—Wilma Ervin, reporter.

Mrs. D. C. Simmons, Jackson, who was elected president of the National Blue Mountain College Alumnae Association at its recent meeting here. Mrs. Simmons is a member of the class of 1904 and lived at Utica when she attended Blue Mountain. Her four sisters also attended the college, the first enrolling in 1892. Mrs. Simmons is the state registrar of the Daughters of the American Revolution and the state recording secretary of the Woman's Missionary Union. She was historian of the Alumnae Association and has been active in civic, patriotic, and literary organizations. She has served as regent of the Ralph Humphries Chapter of the D. A. R.; president of the Research Club of Jackson; president of the Matrons' Luncheon Club of Jackson; and president of the Woman's Missionary Society of the First Baptist Church of Jackson.

Lyon: Dr. Samuel S. Hill of the Deer Park Baptist Church, Louisville, Ky., and Rev. Billy Ball of Greenville, S. C., who was graduated this year from the Louisville Seminary, were with us in a series of meetings closing June 8. There were nine additions to the church, all for baptism, or about one fifteenth of the present total membership. Dr. Hill stated in the beginning that he and brother Ball had no tricks, that their message was the Gospel and nothing else. Both their sermons and the musical leadership were true to this ideal, and many described this as the best meeting within their memory. This was Dr. Hill's first meeting in Mississippi and brother Ball's first trip to the state, but they both fell in love with the Delta's beauty, hospitality, and promise.—B. F. Smith, Pastor.

—BR—
SUBSCRIBE TO THE BAPTIST RECORD

For Speedy
HEADACHE Relief
Snap Back with
STANBACK
DOES NOT LEAVE YOU UPSET
10¢ & 25¢

Thursday, June 15, 1939

THE BAPTIST RECORD

15

RESOLUTION

Whereas, In God's providence Mr. T. Whitten became the superintendent of our Sunday school three and one-half years ago; and Whereas, He has served us in this office diligently, efficiently and faithfully; and

Whereas, According to the advice of attending physicians he has asked to be relieved of the duties of this office; therefore

Be It Resolved That, The Calvary Baptist Sunday School as represented by the officers and teachers in conference this Wednesday night, May 31st, 1939, express to Mr. Whitten its sincere appreciation of his noble efforts.

Be It Furthermore Resolved That, it is our sincere and heartfelt prayer that Mr. Whitten speedily recover his strength and return to active service.

Be It Further Resolved That, A copy of these resolutions be sent to Mr. Whitten and a copy to the Baptist Record.

H. M. King, Pastor.

W. L. Lowe, Asso. Supt.

G. R. Sykes, Gen. Sec'y.

Mrs. N. T. Day, Supt. Int.

A. S. Lowe, Supt. Young

Peoples' Dept.

M. C. Hester and

N. A. Brown, Supt. Junior

and Adult.

M. Joy King, Supt. Junior

Dept.

Mrs. W. D. R. Stovall,

Supt. Primary Dept.

Mrs. J. E. Broadway, Supt.

Cradle Roll Dept.

—BR—

ONE THOUSAND DOLLARS
GIVEN TO MISSIONS

—O—

Sunday, June 4, Mrs. B. F. Husbands of 600 Fourth Street, Hattiesburg, Miss., gave one thousand dollars in cash to missions. In her home on Saturday before she told her pastor she wished to make this donation to Rural Work in Mississippi through the Conference Board of Missions and the Baptist State Board of Missions. She was commended for this broad view. She said that she and her late husband, B. F. Husbands, made their start in country stores in Smith and Scott counties, that she knew the needs of rural people, and had observed that the Methodist and Baptist denominations were doing most of the church work in the country. Accordingly, on Sunday at ten-thirty o'clock Mrs. Husbands gave \$500.00 in \$20.00 bills to Dr. Boyce H. Moody, pastor of the First Baptist Church, in the presence of the assembled Sunday school. At eleven o'clock she gave the other \$500.00 to her pastor at Broad Street Methodist Church.

Mrs. Husbands has been a member of Broad Street Church for many years as was her husband. She hopes this gift will inspire others to thrift and sacrificial giving to the ongoing of the Kingdom.

Sunday marked the completion of a very happy year's work at Broad Street Church by the pastor and his wife.—G. F. Winfield, Pastor.

—BR—

SUBSCRIBE FOR THE BAPTIST
RECORDBLUE MOUNTAIN
COMMENCEMENT

—O—

The sixty-sixth annual commencement of Blue Mountain College was held this morning, with Dr. Ullin W. Leavell, Professor of Education, Peabody College, Nashville, Tenn., making the baccalaureate address, and President Lawrence T. Lowrey conferring the degree of bachelor of arts on fifty-nine graduates, the diploma in expression on six, and the diploma in piano on three. Approximately fifteen more degrees will be awarded in August.

Dr. Leavell's subject was "The Threefold Challenge to American Culture." He stated: "The first challenge to our culture is the modern effort to lead our people away from their devotion to democracy. The second is a challenge to the Christian religion. The third challenge to American culture today is the challenge to education." Dr. Leavell sounded this tocsin: "An alert sense of awareness must be the mark of American citizens today. Bills pending before the United States Congress today for the subsidy of education in this country, is passed, offer possibilities for centralization of control and the dictation of policies which portend sinister outcomes. Whether the government shall subsidize parochial and denominational schools is not the only question that is disturbing. We are aware of the fact that the schools of the South would likely receive a large share of the benefits of an annual grant of \$100,000,000 by the Federal government to education in the nation. We must also be equally aware of the possible controls which might be demanded for such assistance."

In conferring the degrees and diplomas, President Lowrey said the degree of Blue Mountain College is the highest honor the college knows how to bestow on its graduates.

—BR—

ANOTHER HOPE
J. E. Dillard

—O—

Dr. L. R. Scarborough, our great evangelistic Convention president, has spoken and written feelingly and pungently about three fears which he has regarding our evangelistic effort. I have shared these fears and have had a fourth. But as I have gone from Maryland to Arizona and have listened to what the brethren say and have heard what they are doing, my fears have gradually turned to high hopes.

1. I hope we shall not be satisfied with a little meeting, but that we shall have a great meeting; great in its sweep, profound in its depths, and lasting in its duration.

2. I hope we shall not be satisfied with reaching merely our own constituency. Certainly, we should reach the boys and girls in our Sunday schools, the inlaws of our churches and the unleashed Baptists in our communities; but we should also go into the highways and hedges and into the streets and lanes until every person in every community has been sought and all possible won.

3. I hope we shall not be satis-

fied with ordinary power, but that we shall have supernatural, even Pentecostal power for this great, difficult and destiny-determining task. I think God will give us power sufficient for our need provided we seek it and are willing to use it.

4. I have another hope: that is that we shall not leave the converts in the baptistry or beside the baptismal waters. How often great efforts are put forth to win a soul and then it is forgotten or neglected as soon as the baptismal formula is spoken! This is tragic.

People are not born in this world six feet long; a regenerated soul is just a babe in Christ. It is as important that babies be cared for as it is that they be born. Nurture must follow birth.

Babies must be kept in a warm room. How about the spiritual temperature of your church? Babies need milk in order to grow. What are you feeding the young converts in your church? How about our sermons?

Babies need companionship; some one must care for their needs and shield them from possible harm. How about the fellowship in your church?

Babies must have exercise. Have you provided any spiritual exercise for the little ones, or are you expecting them to act like grandma and grandpa.

As children grow up they must be taught to have respect for authority, to think of other people, to share in appropriate tasks, and to divide what they have. All this is in order that they may become helpful members of society and not be pests and nuisances.

How about the training you are giving the growing lives in your church? The time to enlist and train the young convert is when he is a young convert. The sooner and better for him and you and all the others. I certainly hope we shall have and all use an adequate program for the enlistment and training of all our converts in all our work.

—BR—
T. T. MARTIN
By W. A. McComb

—O—

I was grieved and shocked but not surprised to see that brother Martin had gone home. When I saw some weeks ago, that he had been taken to the hospital at Memphis I wrote him. He replied in a brief note written in his own hand. He said the doctors said there was no organic trouble, "only tired, worn out." But he said he hoped soon to be back to his preaching.

I wrote back and advised him to rest, little knowing that in less than a month I would be ordered to the hospital for "fatigue" caused by prolonged over exertion and strain.

So it is easier to give than to take advice. But I am glad to say

I am better and will soon be back home on our Mississippi coast.

Tom Martin and I were roommates at college and desk-mates at the Seminary.

He was one of the most untiring personal workers I ever knew, both in college and Seminary, his leisure time was spent seeking the lost. He would deal successfully with some of the most helpless cases.

Among that blood washed throng he found at his Master's feet in heaven were many of those down and out he won to Christ.

The old college boys of the 1880's and 90's are thinning out fast. One of the most appreciated letters that has come to me here in the beautifully wooded hills of suburban Philadelphia, Pennsylvania, was from my good friend Dr. A. L. Emmerson of Hernando. He reminded me that 50 years ago I was his captain of the Mississippi College Rifles of Mississippi College. I guess he and I are the only two left of that fine company of red blooded college men.

The noble, consecrated T. T. Martin went home singing "On Jordan's Stormy Banks I Stand." Noble sentiment.

I want to go home singing "Rock of Ages, Cleft for Me, Let Me Hide Myself in Thee." Then that second stanza, "In my hand no price I bring, Simply to thy Cross I cling."

May our Heavenly Father comfort the widow and orphans is my prayer. — 225 Kentwood Road, Wynnewood, Pa.

—BR—
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The Mississippi Woman's College Quartet will sing for a revival in New Salem, Kentucky beginning June 18. D. M. Nelson, Jr., is pastor of the church. The members of the quartet are Misses Lucile McWilliams, Hattiesburg, first soprano; Tommy Jean Ryan, Kewanee, second soprano; Emily Joe Denson, Bay Springs, first alto; Ora Lee Wells, Atmore, Alabama, second alto. This quartet will also be associated with W. W. Grafton in leadership for the music for the Mississippi Baptist Assembly July 3-7. The quartet may be available for further revival meetings after these engagements.

Skene: Recently I assisted Rev. B. L. Mohon in a meeting at Skene. The results of the meeting have already been reported by brother Mohon. But, here is what I want to report: according to every indication brother Mohon and his wife have a spirit-led hold on the situation there and the work is moving forward in a good way.

Miss Evelyn Collins of Florida becomes Young People's Secretary of the Missouri W.M.U., succeeding Miss Elma Currin, who goes to Birmingham as Associate Secretary in the Young People's Department of the Southwide W.M.U.

Arlington Church, Perry county: A Cradle Roll class has been organized. The workers are Mesdames Will Herring, E. G. Breland, Griffin Sylvester, W. A. Byrd and Homer Pittman. Our Sunday school is progressing.—A. E. Turner.

Honor Roll of Intermediate class of New Zion Sunday school, Amite county: Laurine Tynes, Ethel Laird, Madalyn Nichols, Randolph Nunnery, John D. Tynes, Hewitt Tynes. The above were 100% on Sunday, June 4.

Van Winkle Church, Jackson, observed her first anniversary May 28, with overflow crowds at both services. In one year's time the membership was doubled, the Sunday school made standard and the B.T.U. A-1. Brother and Mrs. Blackford have moved into the summer home built by the church. Under their leadership the church continues to grow. They have the E F Plan and say "it pays."

Surely no finer set of young Christians are to be found than at Skene. Also a thing that impressed me was the fine Christian spirit among the teachers of the local school. Things like this will make the Skene Church grow.—Jas. B. Ray.

JOHNNY'S CHRISTMAS

Miss Milbry Guest, former student Baptist Bible Institute, now Missionary in Louisiana

Johnny is a little nine year old motherless boy who became very ill with erysipelas about three months before Christmas. He lived with his father and sisters about one block from Mrs. A. D. Martin's in Houma, Louisiana. This child had known little or no care since his mother's death early in his life. Mrs. Martin, who proved an angel of mercy, noticed the child's condition one day, called him into her house and began to try to help him. Every day Mrs. Martin dressed the child's wounds of body and also filled the aching void in his heart for a mother's love and care.

By Christmas Eve night when the tree was given at Johnson Memorial School, Johnny's condition had improved enough to enable him to go with Mrs. Martin—he thought only to see Santa Claus give the other children presents, but Johnny's name was called and a box of toys was handed to him, his big blue eyes met Santa's with an exclamation—"For me!" Then, to Mrs. Martin he remarked, "I didn't know Santa knew my name!" Happiness lighted his sad eyes and another motherless boy went home that night filled with peace and joy the Christ-child came years ago to bring to little boys and girls like Johnny as well as grown-ups in our land.

Jesus' words are, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

Pelahatchie: We are beginning our Daily Vacation Bible school here in the Baptist church on Monday, June 19. Every child between the ages of 4 and 16 is invited to attend. The school will begin at 8:30 a. m. We urge every mother and

father to make it possible for their children to be in this school. If you will let them come one day they will want to come the rest of the time.—E. N. Patterson, Pastor.

FRIENDSHIP, LINCOLN COUNTY

The Friendship Baptist Church in Lincoln county is struggling forward to a graded Sunday school. Rev. Lemeul Smith, pastor, and Mr. Barney Smith is the Sunday school superintendent. The annual revival will be held the third week in July with Dr. S. H. Jones, a former pastor, doing the preaching. Prayer circles meet weekly and there are both Junior and Senior B. Y. P. U.'s, and also the Woman's Missionary Societies meet in two circles.—N. L. Posey.

BR
Dr. J. R. Sampey preached the commencement sermon for Louisiana State University.

BR
Shuqualak: Our revival begins July 18. We covet the prayers of all.—R. R. Keathly.

BR
Revival meeting at Bogue Chitto from June 25 through July 2. Pastor M. J. Anderson is assisted by Dr. S. H. Jones of Brookhaven. Morning service at 6:30 at which 100 are expected.

BR
Miss Emma Lou Bass, daughter of Dr. and Mrs. H. C. Bass, formerly of Meridian, now of Bessemer, Ala., was married last week to Mr. D. W. Ryker of Biloxi. They will make their home in Senatobia.

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Baptist Memorial Hospital, the South's Greatest Hospital, and the largest Baptist Hospital in the world, wants 50 student nurses, Special Class beginning July 1st, 1939.

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For a student nurse this is a three fold opportunity for service. First, you serve humanity; second, you earn a profession next to the ministry itself, and third, you help the greatest hospital in the South.

Write at once and file your application with Miss Myrtle Archer, Director of Nurses. Applicants must be between 18 and 30 years of age, have a high school education, of sound health and a good moral character.

We ask pastors, teachers, and ladies' aid societies to take this matter up with eligible young ladies.

In order to enter July 1st you must file your application at once.

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